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TRANSPLANTATION IN THE TRANSNATIONAL SOCIAL SPACE : UMA PARAMESWARAN'S *ROOTLESS BUT GREEN ARE THE BOULEVARD TREES*

Dr. G.Arul Selvi Mariya

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Multicultural, and multiethnic Indian diasporas forming a transnational singular ethnic community in the cultural mosaic of Canada, reflect a persistent struggle to assimilate, or sustain cultural purity overlooking the excruciating problem of identity crisis. In the cross cultural Canadian space, we find the Diasporas creating an ethnic space and transplanting themselves in the alien land. Transnationalism or globalization, integrates not just the economy but culture, and technology, and at the same time it is also an issue that is receiving attention for the penalty it heavily pays in terms of poverty, unemployment, inequality, and marginalization. Transnationalism the term is often interchangeably used with globalization but transnationalism is a delimited process. Being a transnational, one attempts to interconnect with two or more nation states and wrestles against the barriers and boundaries of race, class and religion that are pitted against the existing social, political and economic standards.

Uma Parameswaran recounts her South Asian experience projecting the immigrant life in Canada during the twentieth century and contrasts the paradigm shift present in the characters belonging to different generations in *Rootless But Green are the Boulevard Trees*. Transplantation, denotatively hints at the process of uprooting and replanting a growing plant, replacing or relocating oneself and also transferring a tissue or organ from one body or body part to

another. Relocating oneself from one place to another may be seemingly exciting and lucrative but it was difficult and compelling for the immigrant population in another nation for they have to develop the transnational ties with more than one country reducing the incongruence experienced in the social and geographical space. A transplanted sapling grows into a tree, perhaps takes a year or two to take root and blossom forth and therefore efforts are taken by the transplanted to get it rooted in the soil. Similarly for a successful transplantation, the expatriate experience of homelessness, nostalgia, and alienation resulting out of the ghettonic immigrant minority life succumbs to acculturation and assimilation that panegyricizes a diasporic existence.

In the wake of globalization, immigrant transplantation in any country is an act of effortless mobilization for the world is viewed as a global village and it does not have any frills of air. But the life in the alien land on the one hand pronounces the failed dreams of the immigrants which get expressed in the transnational web space and literature and on the other integrates the members of the minority group into the social structure of the majority group projecting an ethnic identity, that brings enormous change in acculturated people's value system. Uma Parameswaran in *Rootless*, having been absorbed in a transplanted writer's immigrant experience concocts a plot to categorically represent the concomitant existence of discordant and

harmonious aspects dominating the Canadian immigrant consciousness in the purview of the diasporic concord of globalization.

Over the past two decades, India has been ranked within the top three source countries of immigrants to Canada and British Columbia. It was even the top source for B.C. for many years during the early 1980s. During the period 1980-2000, there were more than 77,000 Indian immigrants who landed in B.C., representing 12 per cent of all immigrant landings in the province. (BC Stats)

It was during this period of considerable migration of Indian citizens to Canada *Rootless* was published by Parameswaran and then the motives for migration has been greatly economical targeting towards the overall improvement of their living condition. It is also understood that persons with technical skills and professional expertise migrated to the industrial countries like the United States, Britain, and Canada . Here in *Rootless* the play opens in 1979 in the Bhav home in Fort Richmond , where we are introduced to Indo-Canadians who have a migration history that records even the subtle issues of victimization they have undergone in Canada. Elders are rallied by the angry and young Jayant for the nostalgic glorious Indian past that they treasure and the youngsters in the play opine that it is also a striking contrast to that of the pulling reality that probes into the psyche of an immigrant , and pushes him to hanker for his lost home and his dreams.

Jayant: ...He and his pipe dreams about India. Why the hell didn't he stay there? An atomic

energy scientist, he was right there from the beginning Trombay, planning, the whole bit. He'd have been a director by now. Instead he quits the place to be and

rots here selling houses. Jeesus, a crappy real estate broker, just one step better than an encyclopedia salesman....(8)

He is quite sensible in questioning the motive behind his father's migration to Canada and it is all because of his father's decision to part with the comfort and security of his motherland; Sharad ,his father has not only lost his dream of becoming an achiever but has also put the future of his kids in jeopardy in the white dominant competitive world. In the conversation between Jayant and Jyoti , Jayant makes it very clear that it is ironical that Sharad has not succeeded in giving his children 'good food, a liberal education , a healthy environment where , because the body doesn't have to scrounge for sustenance, the spirit can aspire to higher experiences than this sorry world allows'(9) that Sharad claims to have done. In Canada , they neither experience material prosperity nor spiritual liberation and contentment though they have a decent living, since they are not accepted fully and are negated the same rights and privileges that the native Canadians possess.

Sharad feels that he is faceless and is oozing away in the multicultural mosaic of Canada where he plods to trace back the roots and longs for the native soil. However he is unable to transplant himself in Canada without the roots. The elders of Bhav family have their roots strong in India and as acculturated adapts to the new situation in Canada. On answering Sharad's vital question if they could root themselves there, Sharad himself in Act I, Scene III concludes basing his argument on the blatant truth that if the Ontario poplars could not survive in Mantioba, the Indo-canadians have a very bleak chance of survival in Canada. On the contrary, the boulevard trees around

the new apartment are green assuring hope and success for Jayant and Vithal who are taking all steps to adhere to the multicultural pattern and assimilate with the dominant Canadian native culture. Though willing to follow either one of these concepts in the complex immigrant social framework they are not sure of the harvest as the Indo Canadian community do not escape victimization and racial prejudice due to colour and creed, resulting out of white barbarism. In order to combat the prejudices, disappointments, disturbing psychological, cultural factors and the shocking white indifference, and transplant themselves in the land of settlement, the young find a space in which they can share their woes and get strengthened to be victorious.

Unscathed transplantation is of course not the dream of the immigrants in the age group of eighteen and above like Sridhar, Arun, Dilip, Rajen, Vithal, Jyothi and Jayant. Though Jayant, Vithal and Jyoti have their umbilical cord torn apart from mother India, they could not experience the love and comfort of her but are left in the new land to the care of the surrogate mother Canada. The rare and remote association with the homeland but for the short stay and occasional trips, diminishes their sentimental ties with India, while rousing their passion for the land where they are reared. The colour of their skin forcefully reminds them of their immigrant status and the identity crisis invites them to strike a balance between the two yet difficult and challenging. Dr. Veejala Moghe leaves Canada for India with an explanation to the media that "I happen to be of wrong colour as well." (39). Veejala knows that her suffering does not come to an end but she is ready to suffer in her native land than in a

land where she has not received due recognition for all her academic contribution. The rich cultural past which is trumpeted now and then by the parents never heals the wounds and pulls their children away from the borrowed space, rather it makes the young seethe in anger brimming optimistically to explore the avenues that are in front of them in spite of the disheartening threats to their growth and achievement. In Act II, Scene II, Vithal says,

Vithal: Assimilate my ass. They don't want us to assimilate. They want us out. We'll be squashed like bugs soon... Serves us right for wanting to try to be one of them. We have to stay separate from them and stay together within and we've got to show them that we have as much right to be here as the pissed-off whites who've bullied their way into the country these last hundred years. We've to stand apart and stay together.

Dilip: ...

Vithal: We've got to stand tall. And by God we shall. We shall build our temple at the confluence of the Red and Assinibone and then we shall say Okay, we are ready to assimilate. Not here not now. Now it'll be bootlicking and apple polishing. (28-29)

And this scene which enumerates on the position of the young, shows Vithal affirming his Indianness and emphasizing on his fanatic vigour to claim his inheritance in the new land which is his land of transplantation and therefore it becomes his home as well. Savitri, Sharad and Veejala nullify the notion of transplantation and nevertheless embrace the idea of acculturation for a peaceful survival in Canada. As a transplanted tree that has no original soil and space, the transplants in

Canada are like the trees that grow fast in the limited soil in forming a broad tree-lined avenue of cement. Boulevard trees when looked at are five foot , evergreen, packed with snow. Jayant and Vithal are standing near the patio door and are looking out in Act III , in the last scene of the play. Snow shovelling has caused blisters in Jayant's hands and the snow has an adverse effect on the boulevard trees. Metaphorical projection of the immigrants as boulevard trees , reaches fruition when it is understood that they continue to remain fresh despite the crushing and stabbing snow. When the temperature goes to the end of zero degrees mid week , Vithal says that it would be the end of those trees. And the way in which these youngsters Jayant, Vithal and Sridhar envision the evergreen condition of the boulevard trees outlines the future of the immigrants in their self imposed homeland ruling out the problems of marginalization, which can be equated to that of the snow that is hazardous to the growth of the trees. And we read ,

Vithal: If the temp goes up to zero degrees midweek , as they expect , that would be the end of that. (He waves at the tree.)

Jayant: So what? (Vehemently.) What does it matter how long it stands? The point is that it is there, beautiful and green for the length of its life. A day, a hundred thousand days, it is a question of what we do and are , during that time. This evergreen doesn't have one Christly use- it isn't even good as firewood - but it is there and it is green, it is beautiful.

Sridhar: And rootless.

Jayant: Yeah. Rootless. Let's face it, Jesus, no one , but no one has roots anywhere because that's the way things are in 1979 A.D. But we can stand tall,

man, and live each day for all it's goddamned worth and ours...(54)

As Vithal stated earlier Jayant also stresses the need to stand tall and establish their equal status in Canada for it has been their homeland wherever their roots are. They have a green and beautiful future like that of the boulevard trees for in the era of globalization in the end of the twentieth century, the racial , national boundaries are blurred for migration and settlement in distant lands happen almost every day in every nation.

....the notion of transnational social space is considerably broader than the concept of transnational communities. Transnational social spaces are constructed through the accelerated pace of transnational practices that become routine practices in social life. Such practices do not necessarily involve international migration the recurrent and formally organized transnational practices are not simply interactions within transnational spaces. These practices involve power relations and hence they might be conceptualized as *transnational social fields*. While transnational social fields pertain to the relations among individuals, organizations, and agencies, the people who are thus connected are not necessarily themselves transnational. For example, attorneys involved in a child custody case between US and German parents are part of a transnational field but they might not have to even step outside the borders of their respective state. (Roudometof, Victor)

Jayant, Vithal and their friends , the transplants in Canada are keen in forming the transnational social space , by professing their social identity; in Act I Scene III we read Jayant: (still good humoured but with an edge of impatience.)

Our people , our old country , dad, there's no "our people" and no "old country" for anyone in the the world any more, least of all for us. *This* is our land and here we shall stay.(14)

And the close relation between individuals like Jyoti and Andre, Jayant, Jim and Larry, Priti and Laura , the socialisation Arun has in International Students club where he is a regular visitor, and the future prospect of forming a cross cultural generation of brown - white kids, 'the foreseen forced marriages for a new improved race'(32)and the calling they have for political identification forthrightly speak of the transnational social space immigrants create and that is certainly going to be a permanent process ; though they are rootless they would definitely flourish there.

Migration is one of the most controversial and crucial factors of globalization and in the play we find that the Indian family that has migrated to Canada presents a panoramic view of the immigrant experience. Thus being a diasporic literary text Uma Parameswaran's *Rootless* exposes

violence , injustice, power differences and troubles faced during the process of transplantation; it also captures our attention to the fast growing trend of acculturation, and assimilation, for the creation of transnational social space.

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INTRODUCTION TO RELIGIOUS AND MORAL PRACTICE OF SIKHISM

Dr.S. Balakrishnan

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Abstract

Sikhism is one of the religions which do not follow any kind of superstitions beliefs. It defines from Hinduism and Islam. Still it enriched more advanced than the Hinduism and Islam the way they follow their rituals and beliefs. In Sikhism the child marriage is strictly prohibited. And also the rights between husband and wife equally distributed and the windows can remarry. Sikhism believes in one God and everyone is follower of that God. The Sikh God is beyond description Sikhs feel able to pray to God as a person and a friend who cares for them. Sikhs regard prayer as a way of spending time in company with God. For prayer to be really effective a person tries to empty themselves of everything of this world so that they can perceive God. Guru Arjan wrote of the importance of prayer "The praising of his name is the highest of all practices. It has uplifted many a human soul. It slakes the desire of restless mind; it imparts an all - seeing vision."

Key Words: Hinduism, Islam, Sikh faith, Spiritual, Religion, community, Ceremony, God, Worship

Introduction

Sikhism was born in the Punjab area of South Asia, which now falls into the present day states of India and Pakistan. The main religions of the area at the time were Hinduism and Islam.

The Sikh faith began around 1500 CE, when Guru Nanak began teaching a faith that was quite distinct from Hinduism and Islam.

Nine Gurus followed Nanak and developed the Sikh faith and community over the next centuries.

Their philosophy and beliefs

There is only one God. He is the same God for all people of all religions. The soul goes through cycles of births and deaths before it reaches the human form. The goal of our life is to lead an exemplary existence so that one may merge with God. Sikhs should remember God at all times and practice living a virtuous and truthful life while maintaining a balance between their spiritual obligations and temporal obligations. The true path to achieving salvation and merging with God does not require renunciation of the world or celibacy, but living the life of a householder, earning an honest living and avoiding worldly temptations and sins. Sikhism condemns blind rituals such as fasting, visiting places of pilgrimage, superstitions, worship of the dead, idol worship etc. Sikhism preaches that people of different races, religions, or sex are all equal in the eyes of God. It teaches the full equality of men and women. Women can participate in any religious function or perform any Sikh ceremony or lead the congregation in prayer.

Moral of their religious practices

The founder of the Sikh religion was Guru Nanak who was born in 1469. He preached a message of love and understanding and criticized the blind rituals of the Hindus and Muslims. Guru Nanak passed on his enlightened leadership of this new religion to nine successive Gurus. The final living Guru, Guru Gobind Singh died in 1708. During his lifetime Guru Gobind Singh established the Khalsa order (meaning 'The Pure'), soldier-saints. The Khalsa uphold the highest Sikh virtues of commitment, dedication and a social conscious. The Khalsa are men and women who have undergone the Sikh baptism ceremony and who strictly follow the Sikh Code of Conduct and Conventions and wear the prescribed physical articles of the faith. One of the more noticeable is being the uncut hair (required to be covered with a turban for men) and the Kirpan (ceremonial sword). Before his death in 1708 Guru Gobind Singh declared that the Sikhs no longer needed a living and appointed his spiritual successor as Sri Guru Granth Sahib, his physical successor as the Khalsa. Guru Gobind Singh felt that all the wisdom needed by Sikhs for spiritual guidance in their daily lives could be found in Sri Guru Granth Sahib, the Eternal Guru of the Sikhs. Sri Guru Granth Sahib is unique in the world of religious scriptures because not only is it accorded the status of being the spiritual head of the Sikh religion, but besides the poetry of the Gurus, it also contains the writings of saints of other faiths whose thoughts were consistent with those of the Sikh Gurus.

Sikhism does not have priests, which were abolished by Guru Gobind Singh. The Guru felt that they had become corrupt and full of ego. Sikhs only have custodians of the Guru Granth Sahib (granthi), and any

Sikh is free to read the Guru Granth Sahib in the Gurdwara (a Sikh temple) or in their home. All people of all religions are welcome to the Gurdwara. A free community kitchen can be found at every Gurdwara which serves meals to all people of all faiths. Guru Nanak first started this institution which outlines the basic Sikh principles of service, humility and equality.

The most significant historical religious center for the Sikhs is Harmandir Sahib (The Golden Temple) at Amritsar in the state of Punjab in northern India. It is the inspirational and historical center of Sikhism but is not a mandatory place of pilgrimage or worship. All places where Sri Guru Granth Sahib is installed are considered equally holy for Sikhs. Sikhs derive their ethics largely from the teachings of their scripture, Guru Granth Sahib, and the Sikh Code of Conduct (the Rehat Maryada). Guidance also comes from the example set by the gurus and from the experience of the Sikh community over the last 500 years. Sikhs have a high respect for life which they see as a gift from God. Most Sikhs are against euthanasia, as they believe that the timing of birth and death should be left in God's hands. And also the Sikh Gurus rejected suicide (and by extension, euthanasia) as an interference in God's plan. Suffering, they said, was part of the operation of karma, and human beings should not only accept it without complaint but act so as to make the best of the situation that karma has given them. This is not absolute. Sikhism (as already said) believes that life is a gift from God, but it also teaches that we have a duty to use life in a responsible way. Therefore Sikhs contemplating euthanasia for themselves or others should look at the whole picture, and make appropriate

distinctions between ending life, and not artificially prolonging a terminal state. They are giving more important to care for others and Much of Sikh moral teaching is devoted to caring for others who are less fortunate. This suggests that the Sikh reaction to situations where people think about euthanasia would be to provide such good care that euthanasia became an unattractive option.

Their rituals and religious ceremony

Sikhs who have been through the Amrit Ceremony of initiation, or Amrit Sanskar, become baptised Sikhs, take new names, and wear the 5 Ks. The Amrit Ceremony is the initiation rite introduced by Guru Gobind Singh when he founded the Khalsa in 1699. A Sikh can go through this initiation as soon as they are old enough to understand the full commitment that they are making. The ceremony takes place in a Gurdwara, before the Guru Granth Sahib, and in the presence of 5 initiated Sikhs (who represent the Panj Piyaras, the first 5 Sikhs to be initiated). During the ceremony, hymns are recited from the Sikh scripture, prayers are said, and the principles of Sikhism are affirmed. Then amrit is prepared. Amrit is a mixture of sugar and water that has been stirred with a double-edged sword. The candidates for initiation drink some of the amrit from the same bowl, and have it sprinkled on their eyes and hair. Each then recites the Mool Mantra (the fundamentals of Sikhism). There are readings from the Guru Granth Sahib and an explanation of rules of Sikhism. The ceremony ends with the eating of the ceremonial karah parshad. Parshad is a sweet tasting food which has been blessed. It is made from semolina, sugar and ghee.

The Sikh marriage is called Anand Karaj. This form of marriage was introduced from the time of the Sikh Gurus and was given statutory recognition during the British rule in India by the Anand Marriage Act 1909. According to the centrally approved Sikh Code (Sikh Reht Maryada), persons not professing the Sikh faith cannot be joined in wedlock by the Anand Karaj ceremony. Grown-up Sikh boys and girls get married when they are fully able to take on the responsibilities of married life. Child marriage is forbidden. Sikh marriages may be arranged and assisted by parents but this is not necessary. Boys and girls may meet directly and get married. Religious guidance is that a Sikh man and woman should enter wedlock without giving thought to the prospective spouse's caste. An engagement ceremony may take place before the wedding but this is not necessary. Any day suitable to the parties is fixed without regard to any superstition about auspicious, good or bad days. Hindu types of marriage rituals are strictly forbidden. Most marriages take place in the morning. The ceremony starts with a meeting of the two sides called Milni at which holyshabads (hymns from the Sikh Scripture, Guru Granth Sahib) are sung. Often an Ardaas (supplication) is also said at the Milni (not prescribed). The two sides say the Sikh greeting to each other with "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh" (Khalsa belongs to the Wondrous Giver of Knowledge; to whom belong victory.)

The marriage ceremony takes place at a congregational gathering in the holy presence of Guru Granth Sahib. Shabads (Sikh hymns) are sung and the boy and the girl sit side by side facing Guru Granth Sahib. The girl sits on the left side of the boy. The couple and their parents (or

guardians) stand up and an Ardaas is offered, seeking the Blessing of Waheguru (the Wondrous Giver of Knowledge) for the commencement of the Anand marriage. Any Amritdhari Sikh (man or woman who has undergone traditional Amrit initiation and therefore practices the prescribed Sikh code in daily life) can perform a marriage ceremony. This officiating person apprises the couple of the duties of married life according to the Guru's teachings. He explains their mutual obligations as husband and wife. Sikh husband-wife love is modelled on the love between human soul and the Supreme Soul as described in the four lavan (hymns composed by the Fourth Guru in the Suhi raag section of Guru Granth Sahib). The bridegroom and the bride vow fidelity to each other in the presence of the Guru (Granth Sahib) and the holy congregation. They accept their obligations by bowing before Guru Granth Sahib. The Anand marriage is a sacrament and no document is necessary. The main ceremony is very simple. The bridegroom wears a sash over his shoulder. The end of this is placed (by the bride's father, guardian or any other responsible person) in the hands of the bride. The officiating person reads the four lavan (stanzas) from Guru Granth Sahib. After the reading of the first stanza, the couple rises and to the accompaniment of music, while the same hymn is sung by theragis (religious singers), walk slowly round Guru Granth Sahib, and the bridegroom leading the bride. After returning to their position in front of Guru Granth Sahib after each of the four hymns (lavan), they should remain standing while the next stanza is read before commencing the next circumambulation while the same stanza is sung by theragis. (However, these days, couples prefer to sit down after each

circumambulation of Guru Granth Sahib. Apparently, although cumbersome, this seems to have become acceptable.) After the four lavan, the hymn of Anand Sahib is read by the ragis. There is an Ardaas (supplication) of completion of the ceremony. Holy Vaak (random reading of a hymn from Guru Granth Sahib) is read out and the holy sweet pudding Karah Pasad is distributed to all present.

Conclusion

Sikhs believe that God is visible in the Sikh congregation or Sangat, and that God is pleased by the act of serving the Sangat. Congregational Sikh worship takes place in a Gurdwara. Sikh public worship can be led by any Sikh, male or female, who is competent to do so. Sikhs can pray at any time and any place. Sikh aims to get up early, bath, and then start the day by meditating on God. There are set prayers that a Sikh should recite in the morning and evening, and before going to sleep. Sikhs don't think it pleases God if people pay no attention to others and simply devote themselves slavishly to religion. Sikhism doesn't ask people to turn away from ordinary life to get closer to God. In fact it demands that they use ordinary life as a way to get closer to God. A Sikh serves God by serving (seva) other people every day. By devoting their lives to service they get rid of their own ego and pride. Many Sikhs carry out chores in the Gurdwara as their service to the community. These range from working in the kitchen to cleaning the floor. The Langar, or free food kitchen, is a community act of service. Sikhs also regard caring for the poor or sick as an important duty of service. The three duties that a Sikh must carry out can be summed up in three words; Pray, Work, Give.

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WOMEN-THE SOCIAL TRANSFORMERS OF SOCIETY

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Introduction

India is a country known for its richness in tradition, custom bound practices, patriarchal society and the pillars of the Nation are Village System, Caste Panchayat and Joint family system. In the traditional Patriarchal society, the women were allowed to play only a secondary role and not allowed to take up the higher role both in the family and in the society. But inspite of that, the women started to come out of it and changed their position and influenced the changed in the Structure too.

From time immemorial, the society had undergone the process of changes. That changes which led to constructive upliftment of the socially, economically marginalized. The voice of the vulnerable had been heard by women who stepped out of the comfort zone, perceived their goals and purpose of life persistently. These women have become transformers and inscribed the reformation in the history of society. The transformers are the one who had been the dreamers and viewed the reality of life with objectivity and they are the one who are ready to pay the price for it.

Women

Women constitutes half of the population on earth, a multifaceted personality, symbol of love, compassionate,

adjustability, able administrator and highly bounded by emotions etc.,The women have the potential to change themselves as well as able to bring changes in the traditional and evil practices are identified as the contributors of Change. It is simply the change, when it happens individually but when the women are able to bring changes in their surroundings and in the structure then it is known as Social Transformation.

Social Transformation

When the ascribed social status of one's parents are been changed into achieved status by individuals then it is called as Social Transformation. When the mobility happens at individual level it is identified as change but when it influences the group at larger level there arises social transformation. In the history there are so many change makers who fought for themselves and some have contributed to the society. When it comes to women it is very less but in future there will be increase in number.

The transformers can be of two kinds. One is transformed by their inner spirit and others are developed the attitude in their own life by the society. Transformers are developed by two ways. There are born transformers who have been led by their inner spirit for the social change. The other group is victims who had

walked on the rough roads set by the society of disparity and became reformers. The born transformers have the bird's view to see the ailments of society which has disparity, inequality, hierarchical oppressions in the society. They propose an alternate society where everybody finds their own space. On the other hand, the reformers are emerging from grass root level. They are branded as vulnerable by birth itself. Socialization conditioned group. The transformers have not imprisoned themselves in the concept of flesh, but the society weakens their efforts by touching the physical aspect. The Women transformers are not against men but to patriarchal society and against the evil practices which degrade women.

Women in Environment

The life of human on earth is sustained by the pollutant free environment, which is achieved by trees. Women have a major role in protecting Environment, particularly against deforestation. The Chipko Movement is an ecological movement, concerned with the preservation of forests by the act of hugging trees to protect them from being felled. This was first initiated by Amrita Devi while protesting against a King's men to cut the tree. A historical event took place on March 26, 1974 when a group of peasant women in Reni village, Hemwalghati, in Chamoli district, Uttarakhand, India, acted to prevent the cutting of trees and reclaim their traditional forest rights which were threatened by the contractors assigned by the state Forest Department. To the utter surprise of everybody, 27 women of Reni village successfully prevented about 60 men from going to the forest to fell the marked trees.

Women as Scientist

The identification of Scientist was held only by men but women also started to enter in the field and contributed to the nation's development through the research. For example, Marie Curie who worked for Radioactivity and that is used today for all treatments.

Women as Peace makers

Bringing peace within oneself and with others is not an easy task but to promote that women are succeeded both in their family life as well as in social life and ever use to identify as a sign of love, compassion, extending help to others, sacrifice .For example, Mother Teresa a symbol of social services, created a new vision and mission in rendering service to underprivileged, who were left uncared and thrown on the roads. She sacrificed her life fully in serving abandoned people of the society.

Women as Social Activist

Women involved themselves as social activist in order to be the voice for the voiceless. Wherever, the marginalized are been suppressed and deprived of their rights the fearless women started to express their feelings towards disparity in dealing the people and unwillingness through agitations, dharna etc., For example Medha Patkar a renowned Social Activist who associated herself in the agitations conducted by the tribals , peasants to safeguard the rights of the downtrodden. And Arundhati Roy known as Novelist and activist. She concentrates on the political issues through writings and expresses the problems faced by the people and criticized the practice of displacement, corruption etc.

Women as Leader

To lead the group of people in the right direction is not a simple task. While initiating one should understand, provide care without hurting each other feelings of the members in the group. For example, Emily Murphy a Canadian women's rights activist brought changes for women. Indira Priyadarshini Gandhi served the nation in the capacity of Prime Minister and hold the office as women.

Women as Inspirers

To inspire others one should have the potential, talent and good role model. Inspiring somebody is not an easy task. Only few will possess. For example, Preethi Monga who is an inspirer to many in bring changes in others life having been a visually challenged.

Kiran bedi the first woman officer in the IPS, who brought the changes in the tihar prison and all the endeavours in which she is engaged. Malala Yousafzai addressed about the importance of education especially children's education at a very young age.

Conclusion

The above discussed personalities used their own style in bringing changes in their life as well as in others life.

Women are the pillars of the family and determinants of welfare of their members. Therefore, any change that emerges through women has greater impact in the society. As the hidden lamp cannot lighten the place, Women have to come out of the shackles set by the society in order to lit the life of many. Let us vanish the traditionally defined roles of women and develop an attitude as change makers to make a positive difference in the society as a rent to be paid on the earth for living.

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WOMEN AND GOVERNANCE IN SOCIOLOGICAL PERSPECTIVES

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Introduction

The concept of governance is not new but relative. However governance has become the new catchword which means different things to different people. Therefore we have to get one focus right. "Good governance is epitomized by predictable, open and enlightened policy-making, a bureaucracy imbued with professional ethos acting in furtherance of the public good, the rule of law, transparent processes, and a strong civil society participating in public affairs. Poor governance (on the other hand) is characterized by arbitrary policy making, unaccountable bureaucracies, unenforced or unjust legal systems, the abuse of executive power, a civil society unengaged in public life, and widespread corruption." (The World Bank Experience, as it has special relevance for the developing world, 1991) The World Bank definition highlights the need for collective policy making, professional ethos, and transparent processes as criteria for good governance. The Governance approach adopted by Gordon Hyden brings greater clarity to the concept. He says

- Governance is a conceptual approach that, when fully elaborate, can frame a comparative analysis of macro-politics.
- Governance concerns "big" questions of a "constitutional" nature that establish the rules of political conduct.

- Governance involves creative intervention by political actors to change structures that inhibit the expression of human potential.
- Governance is a rational concept, emphasis the nature of interactions between states and social actors, and among social actors themselves.
- Governance refers to particular types of relationships among political actors: that is, those which are socially sanctioned rather than arbitrary.

Therefore the critical analysis of this concept reveals to us the important characteristics of governance as interdependence, continuing interaction, transparency. Added to this, the structural classification of governance-hierarchical, self governance and co -governance captures my attention. In particular the model of 'co-governance' which means inclusiveness. Inclusive of both male and female in political scenario, both in framing and execution process of legislations. The successful stories of few women can not be a life history of all. Though the involvement in the local governance is a driver and a starting platform for macro level enrolment in state that the propagation on the micro level development is only clouds our conscience with justification. It does not mean the process in which women are thriving in local politics is minimized and under valued. However the revaluation of the total process is mandatory. Therefore the relevant query to be raised is '**where do women stand?**' This is the central theme of my paper. There

are four different contemporary theories are applied to defend my arguments.

- ❖ First the gender difference perspective
- ❖ Secondly Gender inequality theories
- ❖ Thirdly Theories of gender oppression and
- ❖ Finally Structural Oppression Theories

The gender difference perspective: This perspective identifies that women's location and experience of, social situations are differ from men's. Cultural feminists look to the different values associated with womanhood and femininity (e.g., caring, cooperation, and pacifism) as a reason why men and women experience the social world differently. In general, Women are family and community oriented. Their concerns and interests are entirely different that of men.

- They have a greater sense of social issues and the well being and welfare of their communities. Their priorities are more likely to centre on housing, safety, clean water, sanitation, education, and the social implications of policies, health services, child care, poverty alleviation and community development.
- They have a commitment to improving the environment within their communities as they are very much connected with environment even for their livelihood they encourage quality of life& harmonious living.
- They have different priorities and are prepared to spend time on issues to resolve disputes that some men find trivial such as family

issues, dowry problems and violence against women and children.

- They focus on change, preferring a more democratic and transparent approach.

The meritocracy model or Individual perspective adopted by Roslin Grove in his book "Women and Leadership Paradigm: Bridging the Gender Gap" also pictures the perspective difference of men women on 'power. The meritocracy model or individual perspective model (Estler 1975: schmuck, 1980) both are psychological orientations (tallerico and burstyn1996).The model looks at women for cause: personal traits, characteristics, abilities or qualities, individual attitudes such as self image and confidence; motivation and aspirations also fall into this domain. The belief associated with this model is the women are not assertive enough, don't want the power, lack of self confidence, don't aspire for line positions' unwilling to play the game or work the system (tallerico and burstyn1996). The belief concerning women's lack of desire for power may not be related to their lack of desire to obtain power but how power is perceived, that is quite different from men (conner1992) women use power to empower others. This is based on the notion that power is not finite but rather expands as it is shared (conner1992)

Though women possess the characteristics that make for good candidates, they often are not encouraged to step forward to become candidates. Women are also less likely to present themselves as candidates, often seeing themselves as lacking the relevant skills necessary to perform well in politics. Even after selection as candidates, their decision-making positions are constrained by different factors. This includes a lack of

financial support and time for campaigning because of difficulties in balancing family and public life. Additionally, the environment of political institutions is not 'gender-friendly'.

The socio-economic position of women negatively affects their participation. Typically, women earn less than men and the sexual division of labour in society also imposes a triple burden when participating in politics. They have a responsibility to their work or profession, to their family, and if they become involved in politics they are effectively taking on a third full-time job.

Gender-inequality theories: It recognizes that women's location in, and experience of, social situations are not only different but also unequal to men's. Liberal feminists argue that women have the same capacity as men for moral reasoning and agency, but that patriarchy, particularly the sexist patterning of the division of labor, has historically denied women the opportunity to express and practice this reasoning. Going with this theory the organisational perspective or the discrimination model focuses on the aspirations and achievements of men and the women as an effect of the limited opportunities that accompany gender bias or described (estler 1975:schmuck,1980, tallerico and burstyn1996). Men seem to advance women even if they possess same abilities and choose to do the same work(estler 1975). The local governance is not exempted from this inequality.

- In the process of candidate selection (where candidates are taken on by the party for election), women face a number of obstacles. Men are often viewed as more viable

and better candidates and are given preference to female candidates.

- Women face lot of discrimination when standing for office and when elected or appointed to local government positions. Attitudes that put politics and decision-making into the male preserve see women as incapable of management and governance roles. Women are excluded from decision making. Survey results show that conservative attitudes, particularly towards women at senior management level, have meant that women did not fit the image on the 'man in charge' concept. This prevailing attitude also generates lack of confidence in voters on women. In Japan some women reported facing gender-related discrimination from their opponents when standing for election, including mass dissemination of handbills that contained slanderous information on the women candidates. In Australia the harassment and intimidation of one woman chief executive resulted in a public enquiry and subsequent dismissal of the council. The enquiry found that "a lot of the hostility to, and prejudice against her as one of its principal causes or roots, the fact that she is not only a women, but a forceful and successful power in the world.

Theories of gender oppression:

This theory goes further than theories of gender difference and gender inequality by arguing that not only are women different from or unequal to men, but that they are actively oppressed, subordinated, and even abused by men. This exploitation is not just

related to class but also to gender. Power is the key variable in the two main theories of gender oppression: the social perspective model-(estler 1975:schmuck,1980) emphasizes cultural and social norms that encourage discriminatory practices(tallerico and burstyn1996) the norms, folkways and mores of society coincide with different socialization patterns that channel women and men into different areas of work and differential pay and status (schmuck,1980

- It is easy to point out numerous examples of women who have worked entirely according to what they were told by their husbands or male members of their families.
- In some cases elected women remained at home while their husbands attended the panchayat meetings and carried out official transactions on their behalf.
- Some of the elected women were approached by men only when their signatures (or thumb impressions) were needed.
- The male environment within political institutions also deters women. Women have to work within styles and modes that are acceptable to men. As a result women find they cannot be open about women's issues and social justice. Some also find they are judged harshly by society and by their colleagues. For example, if they handle matters as men do they are said to be arrogant and seeking the limelight. (Ex) In China the traditional beliefs about superiority of men had a negative impact on women in the indirect elections for village committees. The women are criticized and rejected despite the

fact that they have often outperformed men. And some of the women surveyed in the Philippines report pointed out that a barrier to women entering local government was the attitude that politics and decision-making are part of the male world: women being seen as physically and intellectually incapable of managing towns.

- Political parties are the major 'gatekeepers' in determining who will be candidates in elected office. They play a critical role in advancing or impeding women's participation in decision-making bodies. Through the process of candidate selection (where candidates are taken on by the party for election), women face a number of obstacles. Men are often viewed as more viable and better candidates and are given preference to female candidates.

Structural oppression theories:

These theories posit that women's oppression and inequality are a result of capitalism, patriarchy, and racism. Social-structural explanations focus on the ways in which the different institutions of society are structured in such a way as to prevent women from participating in political life. They focus on the unequal distribution of resources in society creates immense obstacles for women. Paxton and Hughes (2007) describe the different resources that women lack:

- Lack of recourses to fund campaigns and promote their candidacy inspite of their self earning.
- shortage of time for the fact that women spend time on the second and third shifts. Worldwide, women still carry the majority of the burden of

childcare and household maintenance in addition to being involved in the formal and informal economy. Few male politicians ever have to deal with such criticism.

- Accusations from family members for neglecting their families and children.
- Lack civic skills (such as public speaking, running a meeting or a budget or community organizing) especially in very patriarchal societies where women's voices are hardly ever heard. This is also due to their lower levels of education. Similarly, women are less likely to have experience in union organizing than men.
- The experts noted that the structure and organization of political parties is an obstacle to the participation of women. The impact of different types of party organizations and their internal culture, including clientelist parties, patronage-based parties and programmatic based parties, affect the influence of women within the party. Clientelist and patronage parties tend to have internal procedures that are poorly defined with rules that are likely to be ignored, and decision-making is Clientelism and patronage politics are dominated by a cadre of party elites who are, for the most part, men. Therefore, it becomes difficult for women members to influence party policies. In addition, party leaders tend to treat their female members instrumentally, to secure women's votes and to involve them in the party's lobbying and

organizational activities than seeing women as decision makers and leaders,

- Many women are just not prepared to be involved in political environments which support an aggressive culture, combative debate and personality conflicts. Nor are they prepared to have to deal with male colleagues who have difficulty coping with women and so belittle and personally attack them.
- The increasing corruption in politics has been another impediment for women to sacrifice their life for no cause.

As a result of such disadvantaged position, women are also more likely to lack social capital and relevant networks of connections that are so useful in the political sphere. Currently, women are striving to develop women's networks on a global scale precisely to gain such connections.

Witnessing these entire misfortunes can we still justify that the gender biased political system has been transformed to function with gender perspective and the policies are gender sensitive because of the introduction of panchayat raj(1993), Beijing platform for action (1995) which emphasized the women's active participation in political decision making process, United Nations Economic and Social Commission for Asia and Pacific(UNESCAP,1999) effort to advance women in urban local government and 50% of reservation (2009) by Indian government and finally UNO convention on the Elimination of All Forms of Discrimination Against Women(CEDAW)which guarantees political and civil rights of women. Since the political arena is 'male dominated' the existing realities of disparity and

discrimination continue to exist and hinder women to progress in governance with conviction and commitment.

Leadership Style of women

Men and women have different leadership styles. *The difference is men sees leadership as leading, women see leadership as facilitating women embrace relationship, sharing and process but men focus on completing task, achieving goals and winning* (Chliwniak1997). In spite of odd and hard realities women have battled against the '*male dominated political empire*' through their specific style of leadership such as:

- ❖ More inclusive, collaborative and consultative
- ❖ More tolerant on different points of view
- ❖ More people orientated
- ❖ Encourages participation
- ❖ Places a higher emphasis on the importance of good communication with their communities
- ❖ Uses more democratic and facilitative forms of decision-making
- ❖ Based on leadership by example, focusing on the issues rather than personalities
- ❖ More assertive, innovative and conscientious

Why Women in Local governance?

Mainstreaming gender issues and adopting a women's perspective in policy and planning would not have been possible without the organized force of women over the last two decades. Women politicians and civil servants do not automatically give priority to gender issues. This is why it is crucial to establish links with women's

organizations to mutually inform and sensitise each other. Female politicians coming from the women's movement tend to be more committed to both ensuring that the political system is made accessible to other women, and to promoting women's issues. In order to create sustainable, equal and democratic local governments, women and men should have equal access to decision-making, equal access to services and equal treatment in these services, the gender perspective must be mainstreamed into all areas of policy making and management in local government. (International Union of Local Authorities (IULA) worldwide declaration on women in local government) so to persuade the gender issues there is a clarion call for women to involve in local politics to ascertain their space and place to construct equitable society.

The main reasons for the participation of women in (local) politics :

Justice: Women constitute half of any country's population, and therefore have the right to constitute half of the decision-making bodies. The democratic process can be truly represented and recognised only by having more (locally) elected women, A Society without women as part of the Political System is an unjust Society.

Efficiency: Women have different experiences and resources to bring into Politics. A Political System, which does not make use of both women's and men's experiences and resources, is therefore inefficient.

Diversity: In general, women and men live in different economic and social conditions and have different political interests. Women having the major responsibility for reproductive activities, women have a

particular interest in the allocation of local resources and services, towards community building. Male politicians normally do not automatically represent women's interests. The active participation of women in decision-making will ensure their specific needs and interests. They can be prime actors in promoting gender-sensitive governance that addresses the interests of both women and men and enhances access to and control over local resources for both. A survey of women's political experience, carried out by the Inter-Parliamentary Union in 1999 and including 187 women from 65 countries shows that 89% of the women politicians consider that they have a special responsibility to represent the needs and interests of women. (IPU, 2000). Besides, neither men nor women form a homogeneous category. The divergence in both to be taken into account to achieve democratic process

Change in the Political System: More women in politics can change the Political System. Research into corruption shows that women are less likely than men to behave opportunistically, thus bringing more women into Government may have significant benefits for Society in general. (Dollar, 1999). The Survey of the Inter-Parliamentary Union showed women's vision of how women's involvement in politics makes a difference: women noted a shift in political priorities and outcomes, behaviour and practices, and a broader and enriched political process (a crosscutting approach). Politics became more responsive to the people's needs in general and to women's needs in particular, and showed a move towards true gender equality. It led to better democracy, increased transparency and improved governance. With a more human and gender-sensitive political

approach citizens got more confidence in politics. They also mentioned a change in political and parliamentary language and mores. (IPU, 2000).

Barriers:

Women are underrepresented in local government in the Asia and Pacific region. Statistics shows the percentage of women in local government seats range from a high of 33 percent to a low of 2 percent. There are even fewer women in management positions in local government. Leijenaar (1999) makes a distinction between individual and institutional factors affecting the chances of women to become involved in political decision-making. However both the factors and mechanisms have put women in a disadvantaged position. Inclusive of all the barriers let emphasis on

- ❖ 'Glass Ceiling Barrier' that limits women from achieving high ranking position must be overcome (Culler and Luna 1993)
- ❖ Society attitude toward appropriate male and female in another obstacles. That identifies women as not task oriented enough too dependent on feedback and lacking independence.
- ❖ Women receive no encouragement to seek leadership position
- ❖ High level of illiteracy among women
- ❖ Corruption and criminalization of politics.

The techniques for advancement

To obtain leadership position in 21st century Morrison et al (1992) suggest four core components

- ❖ **Be Able** : women should make sure but they know what the position entitles develop needed skills to compete

- ❖ **Be Seen As Able** : no one should ever allow her abilities to be discouraged or ignore she should be viewed as potential leader .
- ❖ **Know What You Want**: women should be willing to balance prioritize sacrifice relax
- ❖ **Help Others To Help**:-find people with same interest (like minded get a plan strategies and declare to others

Suggested Administrative Skills

- ❖ Take time to plan
- ❖ Recognize the fact that competition does exist
- ❖ Keep going and develop confidence
- ❖ Posses courage and determination to battle the male dominated establishment
- ❖ Learn to delegate effectively
- ❖ Need deadliness
- ❖ Develop and exercise meaningful skills
- ❖ Achieve the vision and mission through self motivation
- ❖ Quality assessment for the work
- ❖ Periodic follow up for the schedule planned
- ❖ Develop interpersonal skills and empathetic listening

Conclusion

Struggles can be part of life but life itself can't be a struggle. If every concerns and rights of women to be achieved only by shouting on streets then what justice do we speak of ? what development and empowerment we are proud of ? Women can not be used as instruments for men to reach their goals. The uniqueness and dignity of women to be respected and recognized in political sphere then alone blossoms the real

empowerment. As long as the development policies and strategies become gender sensitive all the development process will remain as myth. After 63 years of independence still women are barking for their survival with human dignity. Legislations play a vital and active role in supporting the opperative structures of society and thus maintaining women's marginalization in the development process. A gender sensitive local governance has the aim to legislate gender equality and promote and protect women's rights.

All governance is people governance. All public service is people service. The people relationships are the DNA (deoxyribo nucleic acid) of governance .Governance is more than machinery. Relationship are the heart of the governance (Lau2000,). There are two types of capitals the human capital and Social capital. The former relates to people who produce goods and services where as social capital stands for the bonds of mutual respect and care among members of a collective body. Social capital allows for reducing the transaction cost of economic exchange (wiegel1997) without large investments in social capital ,the tones of world bank and other tax payers money allocated to modernize the economies of country are liable to be wasted , deepening the chasm of mistrust and cynicism, fostering more corruption and increasing citizen apathy. The currency of social capital is trust (Rose, 1996: fukuyama, 1995) .The 'cash value' of currency is real. Development of social capital would strengthen the bond between male and female to reduce gender discriminations.

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WIDOWHOOD IS A TRAUMATIC AND STRESSFUL SITUATION: A PSYCHOLOGICAL VIEW

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"Remember that stress doesn't come from what's going on in your life. It comes from your thoughts about what's going on in your life".

- Andrew Bernstein

Abstract

The advancement in standard of living of the population is widely seen but the condition of widows and divorced women remains worst and deplorable in society as well as in developing nations with their unique social, cultural and economic milieu, which at times ignores the basic human rights of this vulnerable section of society. A gap exists in life expectancies of men and women in both developing and developed nations. This, coupled with greater remarriage rates in men, ensures that the number of widows continues to exceed that of widowers. Moreover, with women becoming more educated, economically independent and aware of their rights, divorce rates are increasing along with associated psychological ramifications. The fact that widowed/divorced women suffer from varying psychological stressors is often ignored. It has been concluded in various studies that such stressors could be harbingers of psychiatric illnesses (e.g., depression, anxiety, substance dependence), and hence should be taken into

account by treating physicians, social workers and others who come to the aid of such women. A change in mindset of the society is required before these women get their rightful place, for which a strong will is needed in the minds of the people, and in law-governing bodies.

Keywords: *Psychological variables, Psychological aspects, Widowhood, Divorce, Widow Stress, Depression, Substance dependence.*

Introduction

In everyday life, we come up with a wide range of pressures. We have different kinds of coping strategies to successfully deal with these pressures. When we fail to cope up with pressures, stress arises. Technically the stressful situations put the individual under pressure which may have harmful and unpleasant or disabling effects. Now a days it is very difficult to think of a stress free life. Stress comes in all shapes and sizes and has become so pervasive that it seems to permeate everything and everybody. Stress is unavoidable consequences of life. Without stress there would be no life. Stress is a major source hurting human being. In common parlance stress is experienced when an individual becomes incapable to cope with the demands of environment. People always have had to cope with the expected and the unexpected.

Even our ancestors had to face events like uncertainties of climate, food supplies, and relationship with the neighboring tribes etc. as stressful events. One writer refers these events as major events. For a child going to school and facing new faces and new challenges are stressful. Students going from high school to college, marriage are another stressful event - Pleasurable it may be but stressful. For a women child - rearing process, children leaving home-either for further studies or after marriage, menopause, retirement, death of a husband are all stressful life events. A Gallup Poll commissioned and published by Health magazine in 1994 listed the sources of stressful events that women are facing today are as follows: Gallup poll is a system introduced by Dr. Gallup of the U.S for eliciting public opinion on subjects of common public utility by taking a random poll.

Job related -> 71%

Money problem -> 63%

Family -> 44%

Housework -> 37%

Health related -> 35%

Child care -> 20%

The environmental psychologist H.S. Asthana, said Coping and Mental Health has pointed out that the stress seen in India today is because of conflicts within the value system - especially related to the role of women.

Widow's Stress and Depression

Stress has been defined as a body and mind way of meeting a challenge that leads to a build-up of tension that if not relieved, can cause anxiety-a fear of what might happen even when no threat exists (Missouri Advisory, Council for Comprehensive Psychiatric Services, Oct., 2003). The symptoms and resultant effects

of stress for the individual and by extension larger society many. For instance, it has been established that the disappointment or frustration that causes stress also can lead to depression, a serious mental illness characterized by fatigue, insomnia, boredom, restlessness, lack of interest in life, and withdrawal which if left untreated can lead to a feelings of unworthiness, isolation and even suicide. The death of a spouse appears to be most crucial amongst stressful life events especially for women. According to Atchley (1972) the loss of a spouse is a significant life event and has a strong impact on social and personal adjustment, health and life satisfaction of a person. When a

Spouse dies the survivor must not only adjust to the loss of a close relationship, but also manage daily decisions and responsibilities that were once shared by both. Widowhood may be perceived as a new position involving major change in a women's role both in family and society. Hence, she has to enact new roles, like the role of a wage earner or a role of leading an ascetic life, and so forth. The problems of widows can lead to intense frustration which could result in anxiety, stress, depression and other forms of adaptive behaviour if their pattern of reactions to frustration is not appropriate and it therefore becomes imperative to look at the person's psychological factors which may determine the pattern of reaction to frustration. Widowhood is a traumatic and stressful situation. It brings about several socio economic, cultural, emotional, and psychological deprivations. Widowhood stress is the spring of physical, mental or emotional response to events that causes bodily or mental tension. The most common physical symptom is head ache (widowhood stress causes people to unconsciously tense

their neck, forehead and shoulder muscles). The long term stress experienced by widows could lead to digestive problems including ulcers, insomnia, fatigue, high blood pressure, nervousness and excessive sweating, heart diseases, strokes etc. The mental health of widows are greatly affected which includes anxiety, anger, depression, irritability, frustration, over reaction to everyday problems, memory loss and the lack of concentration (Avison, Ali & Walter 2007). Widowhood is commonly viewed as a life transition, hence, a major change in life circumstances that takes place over a relatively short period of time, but with a lasting effect on large areas of a person's life. Thus, the reality of widowhood requires the development of new life habits or ways of coping.

Create Awareness among Public.

Widowhood is significantly distressing events in the life of an individual, with associated psychological ramifications. These problems are further compounded among women owing to particular social and cultural aspects, which lead to increased feelings of guilt, remorse and aloofness. There is also a tendency to reject depressive symptoms as something socially and culturally acceptable, whereas significant distress associated with these events could be harbingers of psychiatric illness often requiring attention (medical or otherwise). The need of the hour is to create awareness among public in general through various means of mass media. NGOs and other such self-help groups who come to the aid of such women should be appraised of the possibility of such entities so that proper attention and early intervention can be initiated. It would also be beneficial if women who themselves have undergone such

an experience come forward to help others. This would serve the twin benefits of rehabilitating these women as well as providing the much needed care and support to the distressed among them. An increasing need is being felt for more strict implementation of existing laws regarding women's right to the deceased husband's property and other belongings, pension benefits, alimony to divorced women, visitation rights (for women who do not have custody of their children) and laws regarding custody of children after divorce or after remarriage of a widow.

Guidelines About Stress Management

Stress is mainly understood as an organism's response to adverse stimulation. In psychology, stress is usually understood as the process where a person and the environment interact. Sometimes the nature of the stressor is the focus of research. In health psychology, joint effects of the person and environment on pathology are studied, along with mediating and moderating factors, such as coping and social support. We will briefly address this distinction in order to provide a better understanding of the role of stressful life events. Stressful life events constitute an important research paradigm for health psychology. Research on stressful life events too often adheres to a stimulus-based view of stress, neglecting transactional processes. This shortcoming is also reflected by the measurement of stress. One common research prototype in health psychology rests mainly on checklists or interview schedules on life events that require the respondents to review all demanding and disastrous situations in the past and to supply subjective ratings of incidence and severity. These ratings of cumulative life stress can lead to an

ambiguous sum score that may obscure various exposure conditions and may mask more information than it reveals. Stressful life events can shape individual biographies and affect mental and physical health to a large extent, including premature death as a result of suicide or severe disease. Numerous studies have documented morbidity and mortality data as a result of stress. The relationship between stressful life events and health, however, is complex, and it requires consideration of mediators and moderators. Several pathways portray the causal mechanisms. One path refers to stress-induced physiological changes, such as the wear and tear on blood vessels, immunosuppressant, or endocrine and cardiovascular reactivity. This again might not be a direct relationship, but it could be mediated by negative affects that follow stressful life events. Constant rumination, worrying, loneliness, or depression themselves generate physiological changes that produce illness in the long run. A different pathway is represented by stress-induced behaviours that impair health, such as smoking, alcohol consumption, lack of exercise, sleep deprivation, unhealthy eating, etc. Furthermore, someone who is already ill and needy might fail to mobilize social support, seek treatment, and adhere to medication, etc., in times of severe stress. The existence of several causal pathways in the development of poor health is intuitive, but empirical evidence is sparse. One of the reasons for this deficit lies in the difficulty to identify synergistic effects. Moreover, one cannot discover causal links when only cross-sectional data are available. The existing state of research calls for longitudinal and prospective study designs that allow for a more detailed analysis of the stress/health association, including

mediators and moderators, such as personality, coping, and social support. Many clinical and community interventions have been initiated, mainly as debriefing and crisis counselling, but they are not well evaluated. Systematic intervention studies allow treatment effects to be examined, for example by testing coping strategies that aim to modify certain stress/health pathways.

Conclusion

Widowhood among middle aged women is further compounded owing to particular social and cultural aspects, which lead to increased feelings of guilt, remorse and aloofness. There is also a tendency to reject depressive symptoms as something socially and culturally acceptable, whereas significant distress associated with these events could be harbingers of psychiatric illness often requiring attention (medical or otherwise). The need of the moment is to create awareness among public in general through various means of mass media. An increasing need is being felt for more strict implementation of existing laws regarding women's right to the deceased husband's property and other belongings, pension benefits, alimony to divorced women, visitation rights (for women who do not have custody of their children) and laws regarding custody of children after remarriage of a widow. Behavioural changes are often observed in women after divorce or bereavement. These changes are often overlooked and assumed to be a normal reaction to an adverse life event. It is now known that the changes may be due to underlying psychological trauma being experience (anxiety, frustration, anger, loss of memory). Attention should therefore be paid to such psychological variables capable

of creating stress in widows early enough to forestall double tragedy on the part of the affected individuals.

"Life is never free of stresses and conflicts.

Stress is easier to bear if you can control it"

-William Jackson.

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REALISM IN JHUMPA LAHIRI: A STUDY OF HER WORK “INTERPRETER OF MALADIES”

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The New Generation Realism may be described as the truthful treatment of material. Vigorous advocates may further state that the Realism means little until the realists' concepts of truth and their selection of material are designated. Generally, realists are believers in Pragmatism, and the truth they seek to find and express its relativistic truth, associated with discernible consequences and verifiable by experience. Jhumpa Lahiri as a new age realist believes in democracy and the materials that she elects to describe are the common, the average, the everyday. Furthermore, Realism in her works can be seen as the ultimate of middle-class art, and she finds her subject in middle class life and manners.

New Generation Realism is a literary method; a philosophical and political attitude, and a particular kind of subject matter which is dominated in the works of Jhumpa Lahiri in form of Diaspora. Where romanticists transcend the immediate to find the ideal, and naturalists plumb the actual to find the scientific laws which control its actions, Realists like Jhumpa Lahiri center their attention to a remarkable degree on the immediate, the here and now, the specific action and the verifiable consequence.

Interpreter of Maladies and *Unaccustomed Earth* are two collections of short fiction authored by Jhumpa Lahiri. The first one was published in the year 2000 and won name and fame for the author. *Interpreter of Maladies* won the Pulitzer

Prize for fiction. It was also chosen as The New Yorker's best debut of the year. The stories are about the hard realistic lives of Indians and Indian Americans who are caught between the culture that they have inherited and the new world they now find themselves in. *Interpreter of Maladies* is a collection of short fiction which reflects the lives of some ordinary Indian diasporas, struggling to live in the world unfamiliar to them.

The term diaspora is derived from the Greek Diasperien, meaning dispersal or scattering of seeds. A typical example of Diaspora is given by new Webster's dictionary and thesaurus of English Language. The dispersal Jews after Babylonian captivity; their dispersion. Currently, the term diaspora and diasporic community are taken as metaphoric reference of several groups such as expatriates, expellees, refugees, alien residents, immigrants etc. In every diaspora, however, there is a notion of movement and displacement which embodies social, culture and political consequences and implication of such diaspora community specific secrets have the positive and negative impact on the characters.

Novels like *A Temporary Matter*, *Interpreter of Maladies* and *Sexy*, particularly deal with the feeling, of uneasiness to keep the secrets inside their own personal relationship. This is, more or less, the same kind of uneasiness that one experiences while watching or going through the plays of Girish Karnad like *Hayavadana*

and *Nag Mandhla* The marked feature of these plays like the diasporic sentiments, is in completeness that's why these plays are called the complete play about incompleteness. *A Temporary Matter* is the first story of collection of nine short fiction consolidated under the title *Interpreter of Maladies*. Although this story is set in Boston, it could take place anywhere because of its universal appeal. The story is about detachment, grief and lost love. It takes five days for this story to unfold. At the very first day; a young wife Shoba comes home from her editing job and is informed that tire power will be out for one hour each evening for approximately five days.

The title of every short fiction in this collection is very appropriate and appealing. *A temporary matter* proves to be the up rooter of the most permanent latent sentiments of the couple in this story. Although the story covers only a five day period it actually had begun six months earlier when their child was stillborn. A lot of unspoken pain and grief prevails their lives. They are fighting their depression in different ways, but not together. After the death of their child, Shukumar took time off his teaching duties to work on his dissertation for his doctorate. Instead he lies sleepless in bed until late in the morning, when he gets bored and reads a novel when he should be typing. He goes out when he must and returns quickly. He no longer shows or even brushes his teeth daily. The narrator reveals that although Shukumar is a mediocre student he had been diligent in his studies. And he cannot focus on his work at all. Shoba, once was capable and organized but now she is distracted. Her clothes are lying around in the pantry that once was efficiently stocked is now bare; she once enjoyed cooking and now she no longer cooks.

"She wasn't this way before. She used to put her coat on a hanger, her sneakers in the closet, and paid bill as soon as they came. Now she treated the house as if it were a hotel. The fact that the yellow chintz armchair in the living room clashed with the blue and maroon. Turkish carpet no longer bothered her.

The depression of both the characters is the most dominating mood of the story. They had stopped being together, eating their meals at different locations in the house. They have developed an attitude of avoiding each other in their bed-room. They seem to have reached a stage in their grief where they prefer the loneliness and isolation to facing each other. They were afraid to see their own pain reflected back at them in the eyes of their spouse. The power outrage for a certain time in attempt to silence the quietness of awkward kind; they begin to play a game of confessions. This game leads to mixed messages; which lead to several painful revelations. Momentarily it appears that all hope for the survival of their marriage is over. Yet in the end they are finally able to grieve together.

The author very poignantly and realistically creates an atmosphere for the reader to feel the loneliness and isolation of the couple. The more distant Shoba seems to become; the more depressed Shukumar is. They hadn't celebrated Christmas and they systematically avoided friends. Presented in narrative voice the story is passionately written with remarkable insight to its characters. The world is pictured through the eyes of Shukumar for maximum part in the story, yet the author skillfully lapses into omniscience and back again. The author gives a glimpse to what is going on in the psyche of Shukumar but Shoba's direct

quotation of mind is not given a pass. The story suggests that Shoba seems to be the only reason for Shukumar to get up. The only thing that he consistently does each day is cooking. He begins to look forward to their game at night and spends his day deliberating what he will share. He becomes anxious about what Shoba will share. The words he fears hearing reveal his feelings of guilt and insecurities. In a very simplistic manner; Lahiri creates layers of complexity in the relationship of husband and wife.

Through symbolism the author shares the traumatic effect of their loss on their marriage and each other. Instead of devoting his time to study, Shukumar thinks of how they deliberately spent time on separate floors; how he no longer looked forward to the weekends when he would watch her work for hours and they would go to market together every other Saturday. Shukumar deliberately chose the nursery for his study because he knew that Shoba would avoid it, but more because he found solace there. In a quiet unpretentious voice, the author reveals the unbearable grief. In a very subtle effort, she raises the hope that under the grief; love may still be alive. When the cook book is used by Shukumar, he notes that his wife Shoba dated each recipe with the date they first ate each dish together. "April 2, cauliflower with fennel. January 14, chicken with almonds and sultanas. He had no memory of eating those meals, and yet there they were, recorded in her neat proofreader's hand".

The first night of the confessions game; Shoba chose to share how she peeked in his address book when they were first dating. On the second night, she initiated washing dishes together and then spending time on the back porch together. When Shukumar found the birthday candles, he

remembers how she threw him a surprise party for his birthday and how his fingers linked with hers all night. Using routine daily details the novelist skillfully exposes how they have come to be two people sharing a roof rather than a loving married couple. The most remarkable feature of Lahiri in this story is her ability to convey each and every aspect without coming out and saying it. It is felt by the reader that Shukumar is depressed because he forgets to brush his teeth, he doesn't get up until noon and the only productive thing that he does all day is cooking. It was the one thing that made him feel productive.

At the same time it is also an attempt at feeling needed: - he knew that if it were not for him, Shoba would eat a bowl of cereal for her dinner.

The doctor is portrayed as cold and uncaring through a description of his actions not by making a descriptive statement.

"The doctor explained these things happen smiled in the kindest way. It was possible to smile at people known only professionally nothing to indicate she would not be able to have children in the future".

Lahiri shifts moods without using any words of emotion. She takes her reader from empty despair to anxiety, hope, tenderness, pain, revenge and eventually grief. The transition between two emotions is smooth and almost unnoticeable but predictable for sure. The reader is not overwhelmed with details, though she uses them to create a kind of atmosphere that is quite believable. When Shukumar remembered the last day he saw Shoba pregnant. He remembered the red station wagon cab with blue lettering. The author uses this opportunity to help one visualize

Shukumar "Six feet tall.... with hands too big to rest comfortably in the pockets of his jeans he felt dwarfed in the back seat".

The irony in the story here lies in the fact that this is also the very same moment when he first fully welcomed the image of being a father and even envisioned having several children. Another master stroke of irony is when Shukumar looks at his wife he notices, "Her beauty which had once overwhelmed him, seemed to fade. The cosmetics that had seemed superfluous were necessary now, not to improve her but to define her." Here Shukumar seems looking no longer through eyes of love but through a heart of despair making the depression and despair most dominating moods of the story *A Temporary Matter*.

The second story of Jhumpa Lahiri's collection *Interpreter of Maladies* is *When Mr. Pirzada Came to Dine*. In an interview when this amazing story-teller was asked which story was most difficult to write, she replied that

When Mr. Pirzada came to Dine, was hard. It was the first time I began to write closer to my own experience, though it is not an autobiographical story. It took several years to come to that point of view and to feel secure working from that point of view.

The second tale is a beautiful story narrated by Lilia, an Indian American girl who is born and raised in the United States where people are sheltered from foreign affairs. The story takes place in New England, the year is 1971 and Pakistan is in the process of Civil War. Mr. Pirzada is a Pakistani man who visits Lilia's family every night to have dinner with them and watch the news as well. Mr. Pirzada's and Lilia's families are from different countries and

from different cultural background, but they are all the same in nature. The author paints an elegant picture about people of different culture who are greatly alike in so many ways but at the same time dissimilarities are also there.

The story also underlines some examples of contrast between American and Indian subcontinent's culture. Mr. Pirzada came from Pakistan on study leave in New England. When Lilia's parents recognized his last names through the University directory; they invited Mr. Pirzada to come and visit their home. Lahiri enlightens us about the kindness of Lilia's parents to somebody they do not really know. Lilia's family knew nothing about Mr. Pirzada but they still invited him to come and visit them after talking to him over the phone. Mr. Pirzada's visit establishes a bond of affinity with Lilia's parents.

I have no memory of his first visit or his second or his third, but by the end of September, I had grown so accustomed to Mr. Pirzada's presence in our living room that one evening, as I was dropping ice cubes into the water pitcher, I asked my mother to hand me a fourth glass from a cupboard still out of my reach.

Mr. Pirzada came from Pakistan; whereas Lilia's parents are from India. But both the food that they relish and their actions show that they are similar. They ate pickled mangoes with their meals, ate rice every night for supper with their hands. Like Lilia's parents, Mr. Pirzada also took off his shoes before entering a room, chewed fennel seeds after meals as digestive, drank no alcohol, for dessert dipped austere biscuits into successive cups of tea. At first the narrator Lilia thought that Mr. Pirzada was an Indian just like them but her father told

them that he is no longer considered Indian. The country was divided in 1947, the same day when India got freedom the country was divided into two India and Pakistan.

One moment we were free and then we were sliced up. Further Lilia's father tries to explain the difference on the basis of geography with the help of a map to Lilia. "As you see Lilia, it is a different country, a different color my father said, Pakistan was yellow not orange. I noticed that there were two distinct parts to it, much larger than the other, separated by an expanse of Indian territory; it was as if California and Connecticut constituted a nation apart from the US"(21).

It was somewhat hard for Lilia to understand that Mr. Pirzada and her parents spoke the same language, laughed at the same joke, looked more or less the same but they were different somehow. The author also shows us how America's people are sometimes sheltered from foreign affairs. After Lilia was caught reading a book about Pakistan, her teacher Mrs. Kenyon —lifted the book at the tip of its spine as if it were a hair clinging to Lilia's sweater. As India and Pakistan were drawing closer to War, Mr. Pirzada as if they were a single person, sharing a single meal, a single body, a single silence and a single fear.

Lahiri works on her theme through a 10 year old girl's perspective that different people can always find something in common. It is amazing how people consider themselves different sometimes, on the basis of value in society, goals and dreams and even on the basis of food people eat. Lahiri shows what the common ground is through Lilia's eyes. It is the reasons and concerns about one and all that bring each and everyone together. Only then one can find a familiar ground. Lilia as a narrator

reminds one of Lenny, in *Ice-Candy-Man* by Bapsi Sidhwa, who turned eight on the day partition is announced. Lenny is a female, a Parsee, a victim of polio who bears a truth infected tongue. Born into the tiny Parsee Community, Lenny is outside the communal frenzy and follows but emotionally torn by the violence engulfing her friends. When Pirzada came to Dine has Lilia as a marginalized narrator and *Ice-Candy-Man* has Lenny as the story teller.

In two of the stories set in India, Jhumpa Lahiri focuses on the plight of the people from the lower strata of the society. The author depicts the lower classes as having an integral function when making decisions, and creating, within themselves smaller hierarchies. The function of class and community and their impact have been depicted in *A Real Durwan* and *The Treatment of Bibi Haidar* uncared for by her own relatives, Bibi Haidar feels alienated. "Through her, Lahiri depicts that people can be isolated in their native places if their own people became indifferent to them". The opinion and generalization made by the community in *A Real Dimvan* have a great effect on how Boori Ma acts and interprets her own identity and class status. Much of her eccentric behavior is excused because of her age.

Boori Ma's mouth is full of ashes, but she is the victim of changing time" was the refrain of Mr. Chatterjee. He had neither strayed from his balcony nor opened a newspaper since independence, but in spite of this fact, or may be because of it, Ms opinions were always highly esteemed.

The communication gap resulting from generation gap and the fictionalization of previous lifestyle are underlined in this story. Boori Ma is the product of the

changing times that-effectively explains her fictionalizations in the story. The function of class and community in regards to Boori Ma has been depicted by the author with the touch of Realism. The existence of Boori Ma is the result of the changing time. "Boori Ma's mouth is full of ashes, but this is nothing new. What is new is the face of this building. What is building like this needs is a real durwan".

The treatment of the people towards an aged creature like Boori Ma is heartening. She belongs to no one and no one belongs to her is the complete story of Boori Ma. She was offered leftover food from the residents of the building but it was not selfless offering. People expect something from her. They expect the safety of their household by assigning the task of durwan 'the gate keeper' to Boori Ma. The description of Boori Ma is so gloomy and so vivid that one can easily locate one such Boori Ma in one's neighbourhood.

One can feel that Jhumpa Lahiri prefer the familiar to the outcastes, as she does in *A Real Durwan*. As a Realist she sees her characters as pieces of trembling humanity and she seems to love them very much before she seeks to put them into her piece of composition. The treatment of Bibi Haidar is the next story in her collection that depicts the function of class and community while detailing the helpless character of Bibi Haidar. The treatment of Bibi Haidar tells the story of a young woman with an unexplainable disease. The story begins with the description of Bibi Haidar's everlasting plight.

For the greater number of her twenty-nine years, Bibi Haidar suffered from an ailment that baffled family, friends, priests, palmists, spinsters; gem

therapists members of our town brought her holy water from seven rivers.

With useless antidotes offered to her a direct connection can be made between Bibi's illness and the way she is treated by her family and community as well as the doctors. Treatment offered by the doctors only made matters worse. Allopathic, homeopathy, ayurvedic over time all branches of medical arts had been consulted. Their advice was endless. After X-rays, probes, auscultations and injections, some merely advised Bibi to gain weight, others to lose it. If one forbade her to sleep beyond dawn, another insisted she should remain in bed till noon. This one told her to perform headstands and that one to chant Vedic verses at specified intervals throughout the day.

Shuttled from one specialist to another Bibi Haider had been prescribed strange methods to get rid of her ailments like to shun garlic, consume disproportionate quantities of bitters, meditate, drink green coconut water and swallow raw duck's eggs beaten in milk. In short Bibi's life was an encounter with one fruitless antidote to another. *The treatment of Bibi Haidar* has much to expound about the idea of sexuality and specifically one's own agency in establishing it. It is once determined that Bibi, an older woman with seemingly incurable disease that causes fits of seizures should marry in an attempt at a cure. The people around see her as a sexual object for the first time after doctors make this suggestion. Irony plays pivotal role in the stories of Jhumpa Lahiri as the same device helps in highlighting social issues and sentiments in her fictional works. The image of sustained girlhood has been beautifully painted by Jhumpa Lahiri in her story *This Blessed House*.

According to the generalizations set forth by the author the people in India expect women to be docile homemakers, especially in case of marital relationships, as Twinkle in the story *Tins Blessed House* attempts to be. Her girlish charm is not, however, a quality Sanjeev, an Indian husband in diaspora in America, admires or even tolerates in his wife. This of course has something to say about gender stereotypes and more specifically husband-wife roles within diaspora cultures.

Twinkle the wife, is characterized as excited and delighted by little things, crossing her fingers before any remotely unpredictable event, like tasting an ice cream with a new flavor or dropping a letter in the mailbox.

It was a quality her husband Sanjeev did not understand. It made him feel stupid; as if the world contained hidden wonders he could not anticipate or see. He could not appreciate the small wonders. He appears to be vacillating between accepting things as if everything is a miracle or nothing is a miracle. When she enters her new house in America she gets very excited by the effigies scattered all over and she ironically described herself as a good little Hindu. Her excitement coupled with her lethargy and apathy in all other things say a lot about the way she views herself within her marriage in America. She is unintentionally trying to redefine her gender role or knowingly she is trying to break out boundaries.

The title of the story *This Blessed House* is very symbolic, as Blessed House is a treasure Chest of objects related to Christianity, which is found by a Hindu couple who are the new owners of the house. Tire heroine is a agog about the significance of the treasure and gives them a place of

importance on her mantelpiece above the fireplace. The hero is somewhat distracted and confused about how his colleagues will react to them showing an interest in Christianity and may think that they have converted. This story is very well narrated and the contrasting natures of characters and their feelings and associating irony make it a very impressive tale that appeals to one and all.

The Third and Final Continent is a first person story of an Indian immigrant who looks back at his first few weeks in America, thirty years ago. Lahiri said about *The Third and Final Continent* a story which bounds in the experiences of diaspora, that there was the added challenge of writing something based in real life. Since it was based on her father's past there was the challenge of working.

In the late 1960's at the age of 36, he arrives to work at the Massachusetts Institute of Technology, after having studied for four years in London, which was his second continent. Just before coming to America, he takes a trip to Calcutta to — attend his arranged marriage, staying there only a week, barely getting acquainted with his bride. She has to await her visa for six weeks before she can join him in America.

In America, the protagonist responds to an advertisement in the paper and ends up living with an elderly woman who is hundred and three years of age. He becomes very caring and even amazed that this old woman who is so old. Because of the age of the old lady she is not accustomed to the modern times in which this story takes place. The narrator just like elderly woman is not accustomed to the times in America. So the company of another ignorant person helps the narrator to feel more comfortable in his new setting in North America, which is

the melting pot of the world. A 103 year old widow, Mrs. Croft lives by herself. She is a stay-at-home eccentric mother of a 68 year old daughter who thinks it improper that her visiting daughter wears a dress high above her ankle. "For your information mother, it is 1969. What would you do if you actually left the house one day and saw a girl in a mini skirt?" Mrs. Croft sniffs: "I'd have her arrested".

When the narrator's wife, Mala arrives from Calcutta, Mrs. Croft scrutinizes her from top to toe. Her red eye still searching on Mala's feet. She might have been seen someone Sari clad for the first time in life. At last Mrs. Croft declared with equal measure of disbelief and delight: She is a perfect lady. It is this scrutiny that first evoked the narrator's empathy with his bride for it reminds him of his own experience as a bewildered stranger in London. In the process of introducing his wife to Mrs. Croft and his developing attachment towards old lady he also comes closer to his wife.

The Interpreter of Maladies at 27 pages is the longest in the collection. It is a multi-layered story about a second generation Indian American couple, who along with their three children are visiting India. This story in her debut collection, like all other stories of her, is teeming with all manner of humanity; it is in turn frank and subtle, bold and understated. There is immediacy to Lahiri's style that bridges any gulf between the more structured traditions of Indian culture and the brashness of American life. The Indian-American tourist hires a tour guide to see the famous Sun Temple at Konark. Mr. Kapsi, whose first name has never been mentioned in the story, becomes curious about the couple who looks Indian, yet dress like American tourists and

speaks with an American accent he had heard many times on American TV shows.

The opening sentences of the story describe the bickering that symphonizes the failing marriage of Mr. and Mrs. Das-the tourists. Mr. Kapsi works as tour guide only on the weekends, and has another job during the weekdays as an interpreter in a doctor's clinic who is ignorant of Gujarati tongue translating the Gujarati spoken by some of his patients. Mina Das, the wife proclaimed his job as an interpreter of Maladies as romantic. Perked up with the comment Mr. Kapsi, from whose point of view the whole story is told and whose own marriage is fattering, looks at her closely. He begins to fantasize a romantic relationship with her. The couple invite him to be included in the photograph they take. Mina asks him for his address so they can send copies from America. This feeds his fantasy.

At the crisis point of the story, when two of them are in the car, Mina confesses to Mr. Kapasi that one of the couple's two boys was clandestinely fathered by her friends's Punjabi Indian friend during a brief visit. This a malady which she hopes Mr. Kapasi will provide a remedy for. However all the interpreter of Maladies can come up with is: It is really pain you feel, Mrs. Das, or is it guilt? After all he is only a translator of native language. Jhumpa Lahiri describes the psyche of Mrs. Das from the view of Mr. Kapasi, A woman not yet thirty, who loved neither her husband nor her children, who had already fallen out of love with life. Her confession depressed him.

In the closing paragraph Mr. Kapasi observes the little paper on which he had so carefully written his address slips out of Mina's handbag. This story gives the idea that some secrets are better not revealed in certain situation or any situation. On

revealing her secret to Mr. Kapasi, Mrs. Das expected some remedy from the interpreter of *Maladies* so that she could feel better about what she had done but Mr. Kapasi didn't. Also, he did not disclose the secret to Mr. Das so in a way the secret remains unrevealed which is the best thing for Das family. Mr. Kapasi as tour guide and interpreter of *Maladies* shoulders his responsibility so well that the family bond, though not very pleasant or romantic, remains intact and this is the sheer Indianness in part of Jhumpa Lahiri, a diasporic author.

Apart from that the author takes the reader through the countryside of India, where heat and dust can be seen languorous or onerous and where monkeys can change in an instant from magical creatures to ominous ones. Throughout this ride to Konark, the reader is treated to the mental and emotional machinations of an underappreciated man, striving for recognition and affection. As the trip become more arduous, the family in his vehicle becomes more querulous, and the self-doubt that blossomed into hope begins to drop under the weight of reality. This, of course, is a brilliant story, infused with wisdom and tinged with, but not burdened by, the brush of intelligent cynicism.

Jhumpa Lahiri's finely tuned ear for irony is readily apparent throughout *Interpreter of Maladies*. Her ability to fuse the sense of irony with compassion for her characters is particularly adapt in two stories: *A Real Durwan*, where Boori Ma, Sweeper of the stairwell and teller of tall tales, falls victim to the greed and envy of the apartment building dwellers; and *Sexy* where coincidence breeds introspection in a woman having affair with a married man.

Sexy differs from other stories in the collection because it depicts in the most outright realistic manner the blatant fetishization of India by American and other Western culture'. Dev, the Indian lover cheats on his wife while utilizing Western fetishization of Indian men to his own advantage. The actions of Miranda, the stereotypically flighty and flirty American woman, provide evidence to support the idea of a sexually fetishized India. The intended or unintended acts of Laxmi, Dev or Rohin encourage Miranda's false notion of sexually erotized India.

Jhumpa Lahiri is an exceptional Personality. With each story she draws believable characters in both ordinary and extraordinary situations without compromising the elements of Realism by making the task seem sweetly effortless in the process. The range of her talent and imagination is very broad but she never loses focus in its execution. She displays the unique ability to paint the worlds - as they really are - of both the immigrant and the native in miniature, allowing for accurate immersion in detail, while simultaneously placing them in a grand, sweeping perspective of Universal truth.

She is one of the most realistic diasporic writers of the intercultural miscommunications and conflicts all too often experienced by Indian migrants and second generation Indian Americans. She gives an accurate portrayal of the cultural crossover in her books of short stories. The stories establish convincingly the elements of diasporic obsession with the longing for a home, where the diasporans can feel at home.

Jhumpa Lahiri as an author has achieved nearly impossible. She is one of the most respected authors in literary circle

while also being one whose books top the best seller lists Chetan Bhagat enjoys only the status of being best seller author. She has made an indelible mark in arena of literature with a Pulitzer- Prize winning debut collection of short stories *Interpreter of Maladies*. Lahiri returns with a bang with another collection of short stories entitled *Unaccustomed Earth*.

The stories in this collection have the stories of families from the Bengali state in India who have moved to America to pursue career and raise their children. Each story seems to feature parents who bring their children back to Calcutta (Kolkata) each summer to visit relatives; each story features children who struggle to conform to their parents' traditional expectations as well as the cultural demands of an American adolescence. Loss marks the families in one of the new age realities in the descriptions of Jhumpa Lahiri. The families in the book try to cope with loss in alternately quiet and dramatic ways. The short fiction in the *Unaccustomed Earth* expand upon the mood and sentiments as expressed by the author in her epigraph, which is a metaphysical passage from *The Custom-House* by Nathaniel Hawthorne suggesting that transplanting people into new soil makes them hardier and more flourishing.

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IMMIGRANT SENSIBILITY:-THE CRY OF ROHINTON MISTRY

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Abstract

*It is felt pertinent to highlight the trials and tribulations of immigrants in a distant land like Canada where the culture is very different. It is not the preview of all the efforts put in by the author Rohinton Mistry but just a little light thrown to highlight the array of lamentation in the works of Rohinton Mistry, a Parsi writer who is of Mumbai origin and whose work **Such a Long Journey** created a furor recently and has been removed from the University syllabus by the ruffle created by the Bal Thackeray clans not without reason because Mistry has criticized them in his work. He is completely very comfortable as untouched and unruffled as he currently lives in Canada. His works are highly acclaimed by the critics and the general reader. Pathos interspersed with the tinge of humor is his forte. In his own inimitable style he has expressed his views in most of his works especially in his collection of short stories entitled **Tales from Firozsha Baag**. By virtue of an immigrant himself, he pours out the expectation of society and the inner feelings of an immigrant in a more realistic manner. "Those two girls went abroad for studies many years ago, and never came back. They settled there happily and like them, a fellow called Sarosh also went abroad, to Toronto, but did not find happiness there".(Tales from Firozsha Baag. 185) This is the exact lamentation where the character Sarosh is none other than Rohinton Mistry himself. This is just one example of how he threads his feelings into his writings but the tears are interspersed with animosity because he makes this particular short story into a hilarious one. Even though he has already climbed the higher echelons of literary society, he does not forget the hard days and is ever ready to tell his readers what kind of life the immigrant leads in a distant land.*

Introduction

"Disparity can never be eliminated in this world". -Thomas Campbell.

It is very hard to define the phrase "immigrant sensibility", it is imperative to know the right meaning of the said terms of the writings of Rohinton Mistry, an immigrant writer. By birth he is an Indian, who currently lives in Canada. The Longman Modern English Dictionary defines "immigrant" as someone who immigrates into a country and "Immigrate" as the action of entering a country of which one is not a native, in order to live in it permanently. It is derived from the Latin root word "immigrare". The above said dictionary defines 'Sensibility' as the ability to respond to a sense stimulus, emotional responsiveness, especially to the pathetic, extreme refinement of taste, feeling easily hurt et al.

Rohinton Mistry is the author of a collection of short stories, '**Tales from Firozsha Baag**' (1987), and three novels that were all shortlisted for the Booker prize: '**Such a Long Journey**' (1991), '**A Fine Balance**' (1996) and '**Family Matters**' (2002). His fiction has won among other awards, The Commonwealth Writers Prize for Best Book (twice), the Los Angeles Times Award, the Giller prize, the Governor - General's Award and the Royal Society of Literatures Winifred Holtby Award. Mistry is one of the most powerful writers of Pathos of our time.

Citing his words from his masterpiece '**A Fine Balance**' the tinge of humor inter-spread with the sarcastic

remarks about the state of affairs, things can be brought to their proper perspectives

It was MORNING when the gulf flight bringing Maneck home Landed in the capital after a delayed departute .He had tried to Sleep on the plane but the annoying flicker of a movie being shown in the economy cabin kept buzzing before his eyelids like malfunctioning fluorescent lights Bleary - eyed ,he stood in line for customs inspection...The smell of sweat, Cigarette smoke, stale perfume, and disinfectant roamed the air .

(A Fine Balance 579)

These words are the exact experience every immigrant has in flights of dreaming a life of abundance in the foreign lands . The humiliating looks , and the harsh words are the rewards for any immigrant awaiting in a distant land. How the words are taken to heart or just taken with a wave of hand is individual's preference. The other land may not be so pleasant for all immigrants.

In the case of the novel "A Fine Balance ",the entire novel illuminates the poverty stricken Indian and the caste differences, here is one vignette that just give a glimpse upon the plight of immigrants. Though this particular episode is about the incident in the local airport, he links in an inextricable way that the reader understands the pain and agony.Mistry's " work illustrates collectively certain basic preoccupations which the immigrant writer is concerned with and which inevitably arise from the very fact of his being relatively a new comer on foreign soil".(Shahani 18).Mistry's two stories -**Lend me your Light** and **Swimming Lessons** throw light on the immigrant's experience in Canada . Kersi, the protagonist in **Lend me your Light** is portrayed as a lost and lonely person in a new atmosphere and

feels secluded even amidst other Parsis in Toronto. "Their airs and opinions sicken him : they speak condescendingly of India and Indians"(Shahani 22). An echo of this idea is reflected when the protagonist in "Swimming Lessons" is questioned when he goes for his swimming classes as,

"Are you from India ? She asks , I nod . I hope you don't mind my asking , but I was curious because an Indian couple ,husband and wife , also registered a few minutes ago. Is swimming not encouraged in India?"

(Tales from Firozsha Baag 280)

Sometimes the query maybe an innocent question from the local to a foreigner or it is the sarcastic remark of a citizen of a country to an immigrant. This question may irritate a highly placed officer of another country whereas this may please an unwary individual who may not analyze the tone of the question. The mentality of a submissive individual is very different but a sensitive individual may be hurt by this particular question in certain circumstances. The atrocities committed upon students of Indian origin in the continent of Australia are an example which illuminates this point.

"Diversity of cultures has given rise to the emergence of varied literatures, the most noteworthy being South Asian Canadian literature. It constitutes the work of the writers which show South Asian sensibility or their writers maintaining a distinct South Asian identity. New immigration legislation in the 1970s opened Canada's border to a larger number of Asian immigrants whose impact on Canadian writing started surfacing in the Mid eighties ,in the journals such as *The Toronto South Asian Review* and in the works of individual writers like Saros Cowasjee, Rohinton Mistry, Bharathi Mukherjee, Surjeet Kalsey, and

M.G.Vassanji" (Dhawan 10-11). Most of the South Asian writers were writing before coming to Canada. While there are other writers who started writing in Canada and achieved fame. The experience of an immigrant painted in **Swimming Lessons** is as follows :

Armed with my Surf King I enter the high school and Go to the pool area. A sheet with instructions for the new Class is pinned to the bulletin board. All students must Shower and then assemble at eight by the shallow end. As I enter the showers three young boys probably from a Previous class emerges. One of them holds his nose. The Second begins to hum under his breath; Paki, Paki smell like curry .The third says to the first two :pretty soon all the waters are going to taste of curry .They leave".(286)

These infuriating words are quite common for all the Asians irrespective of one's individual country. The individual may be from Pakistan for the word Paki is to degrade the Pakistanis but this particular word can be thrown at anybody from South Asia whether one is from India, Pakistan, Srilanka or Bangladesh. The white and coloured divide may not be very visible in the North American Continent but the words of animosity is definitely there everywhere for the immigrant .Like Parsis in India there is one other tribe all over the world who feels the same way that is they don't belong to the country of their living. For example Emma Lazarus ,who had worked with East European immigrants through her association with the Hebrew Emigrant Aid Society, composed 'The New Colossus' in 1883 as part of a fund raising campaign for erecting the Statue of Liberty. In 1903, a tablet with her words -" Give me your tired, your poor, your huddled masses yearning to breathe free "-

was affixed to the statue's base. These words remain the quintessential expression of America's vision of itself as a haven for those who denied freedom and opportunity in their native lands. The Americans are so proud of their generosity towards their immigrant, because they themselves are immigrants from the United Kingdom. John Bunyan's "The Pilgrim's Progress may be a book of verses of an immigrant because he cites examples from the bible as the Israelites are taken from the clutches of the Egyptian Pharaohs and walked over to the wilderness to a land of wealth.

As a Parsi in India, the writer feels more like an immigrant from Persia than an Indian, because Parsis traditional wisdom inherited from their forefathers is a kind of a Persian Insight. Rohinton Mistry in **Family Matters** throws light on the longingness of the Parsis to migrate to the West as they are dissatisfied with their life in India. Most of the Parsis yearn to leave India at any cost and settle in Western countries. The kernel of the novel, Yezad and his family wish to settle in Canada. Unfortunately Yezad's dream gets unfulfilled .After a long waiting of six months after applying for emigration to Canada the Yezads are invited for an interview. In the interview the officer asks certain ruthless questions to humiliate and shy them away. Later, when Yezad is confronted with domestic problems, he laments over his fate and cries,....they would all be living happily right now in Toronto,breathing the pure Rocky Mountain air instead of the noxious fumes of this dying city, rotting with pollution and garbage and corruption. (Family Matters 275)

As the world becomes a small globe by the invasion of the communication equipments there are numerous people all over the world who have the feeling of

forsaken people- the immigrant. The Indians in Libya is a classic example who are being deported from the country because they do not belong there. Any internal strife affect the immigrant community. As Rohinton Mistry feels he is being treated as an outsider in his own city of Mumbai , he speaks through his protagonist in his short story **Auspicious Occasion** as,

" But unbeknownst to Rustomji , on the upper deck sat fate in the form of a mouth chewing tobacco and beetle nut and a mouth with a surfeit of juice and aching jaws crying for relief. And when the bus halted at Marine Lines, fate leaned out the window to release a generous quantity of sticky, viscous, dark red stuff." (Tales from Firozsha Baag 20) When Rustomji stepped on to the pavement, "the squirt of tobacco juice caught him between the shoulder blades : blood red on sparkling white.

Rustomji " looking up saw a face with crimson lips trickling juice, mouth chewing contentedly and in an instant knew what had happened .He roared in agony, helpless, screaming as painfully as though it was a knife in the back, while the bus slowly pulled away.

'Saalogandoo ! Filthy son of a whore ! Shameless animal - spitting paan from the bus! Smash you face I will, you pimp..."(Tales from Firozsha Baag 20)

Conclusion

Rohinton Mistry empirically describes with agony and compassion about the inhuman treatment meted out to the Parsis by the Marathi community. So it is apt to say that being a Parsi, Mistry led a life of an immigrant in his own country with

indefinable sufferings and sorrowful feelings. Still today it happens in the streets of India and the complaints of the immigrant in the far off lands are too painful to be described in mere words. These are the words that are lived in pain and poked the minds and hearts that make themselves stand out which speaks for immigrants around the world. These lines have the sense and also the sensibility. Absolutely fearless of the modern day political thugs he puts forth his points which may have irked some off the present day politician. But the warrior in himself walks bravely with the armaments of written thought which speaks volumes of their happenings around the world for centuries. His critics may have a difference of opinion about his remarks but those written words are testimony etched on the pages of own life history which would be read, researched and felt by generations to come.

"Our problems are man-made, therefore they may be solved by man" John F Kennedy

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NEED FOR INTERGRATING PRE-SCHOOL TO ELEMENTARY EDUCATION

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Abstract

Learning starts from birth children learn through interactions with social physical and cultural environment provided to them. Early childhood experiences are therefore important from the point of view of helping them to learn better during primary stage and beyond. The present article highlights the need for good quality pre-school education for all children and integrating it with elementary education in order to improve the quality of education.

Challenges of Quality Primary Education in India

The quality of education particularly primary education is low. This is quite evident from the fact that millions of young children in lower income groups especially rural and girl children comprising nearly 30% of the first grade entrants never complete primary education. Even among those who do many of them lack even rudimentary reading and writing skills? The low quality of education often imparts little or no real learning this is primarily due to many factors poor quality of pre service and in service education of teachers lack of proper infrastructure facilities in schools such as drinking water toilets particularly separate toilets for girls inadequacy of teaching work force rooms for instruction and teaching materials high teacher pupil ratio the last but not the least outmoded teaching methods being used by teachers for transacting the curriculum. Besides the education system in India hardly lays

emphasis on fostering the natural process of spontaneous self motivated self-education in which children learn just as a play and as a form of play out of their innate curiosity and urge to acquire knowledge of the environment.

There is a need to improve the quality of primary education the quality basic education is the only means of fighting poverty at all stages and in different contexts. It reduces the vulnerability of under privileged population to poverty by providing them with a set of production to poverty by providing them with a set of production and livelihood skills. Education can thus be a lever to start making a difference in the lives of the poorest of the poor. The quality basic education is a right of every individual.

Quality primary education would eliminate the phenomenon of dropout at the primary stage. It would further develop among learners requisite knowledge and competencies. For improving the quality of primary education there is a need to address factors mentioned above which affects adversely the quality besides addressing the said factors appropriately there is a research evidence that in children are provided opportunities for quality early childhood education their learning at the primary stage becomes better thus to improve the quality of primary education there is a need to provide children appropriate quality early childhood education.

Development of Brain Cells and Thinking Skills

There is a need to stimulate the development of brain cells during early year and foster a spontaneous curiosity and natural love for learning in children teaching content of different school subjects is not the end of schooling there is a need to develop thinking skills among pupils. The content is just a vehicle to develop thinking skills such as to think creatively and think critically. The successful instruction is that which develops thinking skills among pupils while teaching subject matter. Thinking and subject matter content are neither separate from nor in opposition to each other, innovations experimentation decision making and drawing conclusion etc if the task is not sufficiently challenging, the students will revert to reproducing knowledge

Objectives of early childhood education

As recently as fifty years ago it was widely believed that the major objectives for children during the pre-school years were those of socialization be able to bear the anxiety of separation from home, learning how to interact with peers and unfamiliar adults, and experiencing new materials in a novel environment to be able to make them school ready today it is widely recognized that the first five years is the period of enormous growth of linguistic, conceptual and social competence among children. Right from birth healthy infants with their developing abilities explore and even control their environment scholars bloom (1964) and others report that half of the adult intelligence is developed by the age of five. Therefore early childhood education influences intellectual development besides fostering social and emotional development there us also research evidence that high

quality early childhood education has long term positive effect on children's learning and subsequent school success. Early childhood education produces meaningful gains in cognitive social and emotional development during the pre-school years. Further it better prepares children to meet the complex demands of formal schooling.

Pedagogy of Early Childhood Education

What and how children should learn at an early age are primary guided by cultural values of the society in which they live? There are two sciences science of teaching of adults and science of teaching of children the former is known as and argosy and the latter pedagogy Malcolm Knowles has undertaken a great deal of research on the basis of his research he mentions that there is a difference in the learning behavior of children and adults children process information in a different way than adults as a consequence different instructional strategies are suitable for teaching adults and children.

Instructional strategies which are suitable for teaching children at secondary and primary stages are not suitable for early childhood education this is primarily because the objectives of early childhood education are different from those of primary and elementary education further the information processing capabilities of pre-school children are different from those of pupils at the primary secondary stage.

The research on early childhood learning reveals that young children are capable of understating and building knowledge they are highly inclined to do so. The pre-school teachers should therefore design rich tasks for these children to provide them opportunities for learning and guided exposure to complex thinking than

when they receive no such support. The environment exerts a large influence on both cognitive and emotional development. Pre-school teachers should provide early childhood learners with a rich environment. Education and care in the early years are two sides of the same coin. Furthermore research on early childhood pedagogy manifests that cognitive, social emotional (mental health) and physical development are complementary mutually supportive areas of growth all requiring active attention in the pre-school year's for instance social skills and physical exercise influence cognitive development. On the other side, cognition plays an important role in children's social understanding and psycho-motor competencies. Further the research reveals that the responsive interpersonal relationship between the teacher and the pre-school learner nurture young children's disposition to learn and their emerging abilities therefore pre-school teachers' relationship with the pre-school learners should be very open. The pre-schoolteacher should have liberty to approach the teacher without any hesitation and fear the research further indicates that quality pre-school education better prepares student for formal schooling learning at the early childhood level should be in the form when their interest and curiosity are awakened story telling needs to be used to make learning a fun.

Responsibility of Early Childhood Education

In India early childhood education is presently in the hands of anganwadi workers an anganwadi worker is basically a health worker chosen from the community and given some training in health nutrition and child care they are required to provide care for newborn babies as well as ensure that all

children below the age of 6 are immunized they are also expected to provide antenatal care to pregnant women and ensuring that they are immunized against tetanus etc they are also providing necessary supplementary nutrition to children Besides their duties include inter-alia to provide pre-school education to children who are between 3 to 5 years of age. Most of the anganwadi workers possess 10+2 certificate. From their academic qualification and the training which is provided to them, it is clear that they do not possess any certificate to diploma in early childhood education they do not have any grounding in the pedagogy of early childhood education. Hence they do not possess requisite competencies to provide quality early childhood education.

Need for improving quality of education

The Right of children to free and compulsory education act-2009 covers children from classes I to VIII. This act is landmark legislation in the history of India to realize the constitutional provision of quality education for all. After the implementation of the act from 2st April 2010, there is a hope that the country will achieve education for all in near future.

Though the emphasis on universal schooling in fine, but the discourse must now shift to quality. This is because despite a welcome high enrolment rate-around 96.7% at the primary levels, the quality of school learning is simply not up to the mark. Most government school lack basic infrastructure such as blackboards and textbooks. Teaching standards are poor on account of many factors. It is a little wonder that only 48.2% of Class V students surveyed under Annual status of education report (ASER) were able to read class II level texts, among other depressing statistics, unless school

education is rescued from this quagmire of mediocrity all talk about developing a skilled human resource pool and realizing the country demographic dividend will be without substance. The human resource ministry at the centre and state level as well as education department of states cannot duck their responsibility of improving quality of education

There is an excessive reliance on rote learning in our schools. There is hardly any emphasis on developing thinking skills among people. The pratham's Annual Status of Education Report (ASER) 2011 assessing schools in rural India found declining attendance, over reliance on private tuitions and declining reading and mathematical abilities among children in the 6 to 14 years age category.

Need for Free and compulsory pre-school education

One of the significant interventions which could improve the quality of education particularly at primary/elementary stage is that there should be universal pre-school education. Every child in the country in the age range 3 to 5 years should have an access to quality pre-school education studies have demonstrated that the quality pre-school education prepare children better for learning at the primary/elementary stage. Presently the pre-school education is under anganwadi system. Very limited percentage of children in their early childhood is being covered by the anganwadi system. The quality of early childhood education under this system is abysmally poor. The quality of education can only be improved if it is taken over by the government the government owns the responsibility of providing quality pre-school education to each child in the country. The Right of Children to Free and

Compulsory Education Act 2009 needs to be amended suitably to include pre-school education under its ambit.

Quality pre-school and in-service education of pre-school teachers

In order to improve the quality of pre-service education there is a need to have quality pre-school teachers. Early childhood teachers should have a bachelor's degree with specialized education related to early childhood education with focus on developmental psychology, pedagogy of early childhood education. Pre-service teacher education programmes for student-teachers should provide them with a stronger and more specific foundational knowledge of the development of children's social and affective similarly programme for professional development of pre-school teachers should be need-based and practical in nature rather than mere theoretical

The state governments should initiate programmers' of research and development aimed at learning more about effective preparation of early childhood teachers. The curriculum for pre-school teachers needs to be revisited periodically in the light of findings of research studies. There should be quality training of early childhood teacher education.

They should be provided with suitable experiences with regard to andragogy- science of teaching adults.

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VALUE PROMOTION OF SANTHALS FOLKLORIC RATIONALITY

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Introduction

Human beings live in a highly sophisticated, mechanized, modernized and technocratic society today where in the science has developed beyond leap and bounds, in medicine remarkable achievements have been made and in various fields such as Industry, education, Space Research, technology in communication, medicine has gone up to the higher realm of life. But due to the fragmented mindset of human beings, they are completely cutaway from nature and started exploiting nature. As a result nature starts reacting we witness this through floods, failure of monsoon rain, earth quake, tsunami, storm, change of seasons and climate which does lot of havok to the humanity. Threatened by the reaction by nature so many environmentalists, scientists and educationists started to find out preventive measures to safeguard nature and keep human beings away from danger and so many research have been carried out to care for the Mother Nature. In this context it is relevant and fitting for us to study about the santhal tribal community who lived in harmony with nature and made their life as paradise which is in opposition to the technocratic society of today.

1. Issues

The questions that are to be discussed in this paper are (i) what is the central aspect of the ethnic rationality of the santhals tribe? (ii) Is ethnic rationality of santhals' tribe enhanced or worsened by

modern technological Rationality? (iii) What are the values of santhals rationality in opposition to the modern Rationality? (iv) Can modern Rationality of this generation learn anything from the ethnic rationality of santhals?

2. Aim of this paper

This paper aims at the exploration of ethnic Rationality of the santhals vis-à-vis evaluation of the technological Rationality in the light of santhals world view, life cycle, festivals and social administrative structures etc.

3. A brief History of santhals

The origin of santhal tribe seems to be from hiliri-pipri which has been claimed as Babylon and the tribe had entered India through the khyber and bolar passes prior to aryan. The santhal oral tradition speaks about the origin of the santal tribe from a wild goose which came from the great ocean alighted at hiliri-pipri or ahiri-pipri and laid two eggs. The santhals call themselves as *Hor¹* or *HorHopon²*, meaning child or children of human beings. The santhals are the largest homogeneous scheduled tribe in

¹ Cf. KOTTARAM Mathew, Santhals and evangelization, in Indian Missiological review, 7, 1985, 2, p.172.

² Cf. HEMBROM Thimotheas, The santhal Anthropological-Theological Reflections on santhali and bible creation traditions, Calcutta: Punthipustak, 1996, p.7

India.³ According to tradition, it is believed that their ancestors came to this land as immigrants from the *ChampaDisom* which is situated most likely north-west of the Chotanagpur plateau. They are spread through the states of Bihar, Assam, west Bengal, orissa and jharkhand in India as well as in various parts of Bangladesh and Nepal. The land of santhals is bounded on the north by bhagalpur and purnea districts of the state of bihar; in the east by Malda, Mursidabad and Bhirbum Districts of West Bengal; the Jharkhand district of Dhanbad; and the west Bengal District of Burdwan in the south; and the west by Hazaribarg, Monghyr and bhagalpur district of Bihar. An eminent Anthropologist namely Biswas writes, 'If there is any culture which still carries on the impress of the underlying philosophic speculation and order of their thought that was wide spread in India prior to the rise of the dravidian culture, it was very likely to belief and social order of pre-Dravidian santhals. So in the pre- Aryan and pre-Dravidian culture of India the Santhals stand in the limelight'.⁴

4. Santhal world view: A Triune model

Santhal world view is that life is full of agony, pain and pleasure also. Pleasure and pain are true in their peaceful state of life, they remain suppressed and curtailed. The life, the creation itself is the gift of godly power. God may get angry, if man does not follow the rules of nature. A natural

situation does not disturb, since nature blesses man, if he acts honourably. The santhals believe that there are gods everywhere. They worship the 'bongaburu'. The santhal world view incorporates man, nature, god and the relationship exist between these components.

4.1. Ethno-centrism: the key to the santhals community

Santhals are ethno-centric to the extreme. They believe that their own way of life is all important and the best. This ethnocentrism helps them for intra-tribal integration and cultural stability. A santhal is best understood by the saying, 'a million santhals have a single word. whatever the individual he is the first and last of a santhal'.

4.2. Aim of santhals towards the attainment of good and happy life

The four constituents of a happy life is (i) To be free from disease and Sickness (ii) To be free to enjoy oneself without restrictions of time schedules: 'to eat, drink, and be merry' (iii) To have friction free and balanced relation with all the members to the group, in family and in society (iv) To have a balance between the world of men and world of spirits.

4.3. The ethnic Rationality santhals: An archetype for modern society

The ethnic rationality of santhals is model for the modern society because santhals believe that their life revolves around three major features: (1) Communion with spirits (2) Communion with the nature (3) Communion within the community. The spirit, nature and the community make a triangle model of a santhal tribal community.

³ Troisi J, *Tribal Religion: Religious beliefs and practices among santhals*, New Delhi, Manohar Publications, 1978, p.24.

⁴ Biswas P.C., *Primitive Religion, social organization Law and Government among the santal in The Journal of the Department of Letters*, 21, 1935, p. 8

4.3.1. Communion with spirits

For santhals, spirits are the supernatural beings, the unseen supernatural powers and the deceased human being spirits with whom human beings are supposed to live in spiritual union and close association. They call God as *chando baba*- sun god, *Thakurjia*- god supreme and *marangburu*- Great Mountain. Bongas occupy a prominent role in the life of santhals. There are two kinds of Bongas. They are Benevolent bongas and malevolent bongas. Everything good proceeds from the malevolent bongas and they are honoured with sacrifices. The Santals believe that the benevolent spirits give life provides the necessities for life and allots the span of life. The malevolent or evil bongas are placated; lest they become angry and bring about vengeance as they are the agents of suffering to humanity. They have to be pacified with certain offerings.

(a) Benevolent and good spirits: The agents of wellbeing

The following spirits are considered as benevolent and good spirits by the Santhals. (i) *Maran Buru* (The Great Mountain): The Santhals also believe that there is a close affinity between Maran Buru and their ancestors (ii) *Moreko-Turuiko* is believed to preside over the welfare of the village and to have control over rain, crops and epidemics (iii) *Jaher Era* (The Lady of the Grove) is concerned about their bodily needs (iv) *AbgeBonga* (subclan spirit) and as their *OrakBonga* (household spirit) (v) *ParganaBonga* (National spirit): This spirit has great significance for the Santhal who believes that he has special powers over witches (vi) *Manjhi Haram Bonga* (Headman Spirit) is believed to preside over the village (vii) *HapramkoBongas* (Ancestral Spirits) each Santhal household worships the spirits of its ancestors (viii) *SaketBongas* or the

tutelary Bongas of the Ojha (medicine men) who also act as exorcists and diviners (ix) *JomSimBongas* (Tutelary Spirit): the Santals had a special feast called JomSim in honour of *Sin Bonga* (the sun) and the *Maran Buru* (x) *DekoBongas* (Hindu Deities): The pantheon of Santhal Bongas (spirits) which also seem to include some deities of Hindus.

(b) Malevolent and Spiteful Spirits: Agents of suffering to humanity

The evil *bongas* are the ones which bring a lot of havoc to humanity. They are (i) *Sima and BahreBongas* (Village Boundary Spirits) are said to be very jealous, if they are in any way hurt, they become angry and cause disease (ii) *Buru Bonga* (Mountain and Hill Spirits) are believed to be liable to ruin the crops and also to cause accidents of various kinds (iii) *RongoRujiBonga* (Forest Spirit) is believed to be completely obsessed with sex, as a result of which, it is very important to regale her with obscene songs and stories (iv) *NaiharBonga* (Spirit of Father-in-law) is said to belong to the father-in-law's household and he has to be sent back by offering sacrifices⁵ (v) *KisardBongas* (Spirit that Brings Richness) that must be exorcised because it will cause and will 'eat up' everybody in the house (vi) *ThapnaBongas* (Buried Spirits) which has to be localized to a stone, If anyone steps on the stone, he is at once struck with disease or even death (vii) *Dan* (Spirit-Husbands of Witches) are said to be the thorns of the Santal social fabric. They undermine society and bring about injury and death.

⁵ Cf. BODDING Paul Olaf, *Studies in Santal Medicine-connected folklore*, Calcutta: The Asiatic society, 1986, p.32.

(c) The prime concern of santhals

Santhal cannot think of a world without *bongas* because *bongas* in a special sense, a santhals creation, monopoly and prerogative of santhals. Their prime concern is to gratefully remember the benevolent spirits and regard them with gratitude and to appease the malevolent spirits with certain offerings and sacrifices. Santhals believe that the *Bongas* or Spirits roam and only coming to terms with them can santhals be happy. Therefore santhals are always in union with the spirit in every walk of their life.

4.3.2. Communion with the nature

Santhal life world is very much not only connected with spirits but also connected with nature which exists around the human society. The Santhals concept of land, forest, rivers and mountains are not only the means of production, but are also means of livelihood created and given by God. They are therefore, holy and because of that they are inalienable and non-transferable. According to them holiness means belonging to God and not to oneself. Santhals think that land, forest, rivers and mountains belong to God or to the spirits and humankind is only the custodian of these⁶.

(a) The sky, sun, moon and stars

The santhals are closely associated with the sky, sun, moon and stars. The sky is known as '*remil*' which gives rain to the earth and the growth of their agriculture. The sun and moon is considered to be husband and wife. The sun is known as '*sin chando*' which gives light during day time and the moon which is known as '*nindchando*' which gives light at night. The full moon day time, the santhals

consider as time of happiness and the disappearance of moon as a period of sorrow. For the santhals the star is known as the '*ipil*'. The santhals use the path of stars to go for grassing cows and finding out the agricultural field. The santhals refer the earth as '*ath*'. Agricultural products, depends on the nature of the earth. Agricultural land is the most valuable resource as it is everlasting. The santhals refer to water as '*da*'. It is of various types of water of rain, canal, river, pond, ringwell etc. santhals believe that all these are one or the other way contribute for their meaningful existence.

(b) The Land and forest: Fundamental source of livelihood

The livelihood of santhals is based on agriculture and forest. For santhals agriculture is the backbone of their village economy because 98% of the santhal populations are involved in agriculture. As an agrarian society the santhals have great attachment to their land. Land is their life-blood. It is for the land their ancestors shed their blood in the '*hul*'. It has a great sentimental value attached. A santhal considers it a dignity to possess a piece of a land. Therefore, anyone who lays hand on there is taken to be laying hand on their very life. Hence all the land and the natural resources belonged to the village community and every individual has the right to use these resources for the livelihood.

Certain things and properties are common property for the Tribals (ponds, Rivers, Forests). Even the surplus of the produce or income which should be shared with the weak, sick, widows, orphans and children. In want, they share food with neighbours children. the tribals need not return if they have borrowed something in need. It may be strange but it is the fact. Santal life

⁶ Cf. KULLU Paulus, Tribal Religion and Culture, in jeevadhara, 24, 1994, p.94.

is greatly conditioned and influenced by forest, on which they depend for their supply of food, fodder, animals, fuel, and wood for building and materials for tools and medicine. The forest is also an important source of their income from which they obtain edible oil-seeds and timber and fuelwood for trading in the market.⁷ They were also involved in their traditional pursuit of hunting and gathering.

(c) The agricultural festivals: an expression of communion par excellence

As nature started providing everything that they needed, they celebrating their life in harmony with nature for the wonderful things that they received. Their communion with nature is very much expressed in the following festivals which santhal society organized to ensure safety and prosperity to the village community. Traditionally the Santhals have seven annual festivals connected with agriculture (i) *Sohrae* (Harvest Festival) is celebrated for six days. It is the festival of thanks giving, of love and brother-hood and sister-hood. The great freedom the Santals experience at this festival mentally takes them back to the golden age of the tribe when they were in *Chai-Champa* (city of forts).⁸ (ii) *Baha* (Flower Festival) is celebrated when trees begin to blossom which marks the beginning of the Santal year.⁹ (iii) *ErokSim* (Sowing

Festival) is the occasion of sowing the winter paddy (iv) *HariarSim* (Sprouting Festival) is celebrated when the paddy seeds have germinated and pushed out new shoots and transplanting the paddy seedlings starts (v) *Janthar* (Offering of First Fruits Festival) is celebrated when the paddy is ready for harvesting (vi) *MaghSim* (Reaping of the Thatching Grass) is celebrated which marks the end of the Santhal year (vii) *Mak More Karam* (Cleansing Festival) is celebrated whenever sickness is raging in the village (viii) *Karam* (Wealth Festival) is observed to seek an increase in wealth and progeny and to ward off any evil through the worship of the *Karam* tree. All these festivals are celebrated singing and dancing and offering prayers and *poojas* to the *bongas* and the ancestral spirits.

(d) The symbolic values of festivals

The festivals reveal certain symbolic values. The first symbolic value is a sense of presence and fellowship with the spirits. This is expressed in the sacrificial offerings that are shared by the people and the spirits. Another symbolic element is a sense of new life and of harmony with nature. The new life is manifested by celebration of *Sohrae* (harvest festival) symbol of abundance, *Baha* (flower festival) symbol of new life and the *HariarSim* symbolises the germination of the paddy seeds.

4.3.3. Communion within the community

Communion and being together is one of the most important aspects of santhal tribal community which is expressed in the various aspects of life cycles, clans, social organizations, relationships, food habits and way of greetings, dance and music etc. This intact web of relationships serves as a model for the rest of the humanity. The Santals by

⁷ Cf. Manuel Raj v., *A Santhal Theology of Liberation*, New Delhi: Uppal publishing house, 1990, P.5

⁸ Cf. MAHAPATRA Sitakant, *Modernisation and Ritual-Identity and change in santhal society*, Calcutta: oxford University press, p. 9.

⁹ Cf. HEMBROM T, *The Santals Anthropological*, p.43.

nature are communitarian.¹⁰ There is a lot of togetherness in the Santal village. All normal activities of life and all the rites of passage necessitate the participation of the community. When there is a heavy work to be undertaken either for the community or for the individual, the whole village is there to extend their helping hands. When some one dies, all the villagers are present for the funeral ceremonies. In the same way when there is an occasion for rejoicing like initiation rite, marriage, the celebration of a feast, everyone is there together to rejoice. All that means the Santals live, work, rejoice, suffer and die in communion with one another.

(a) The life cycle of santhals

The great significant life cycles of santhals are (1) Birth (2) Initiation (3) marriage (4) death (5) Re-Union with the ancestors.

(1) Janamchatiar (Birth ceremony)

For santhals, child birth is one of the important ceremonies. In child birth is the mother and the child, the house and the villages are considered defiled by the birth of the child. In this ceremony purification of the village and the house, naming the child, admitting the child into the father's clan take place. This particular idea of defilement indicates the inter-openness of the social structure of the santhals community. By sharing the 'nimdakmandi' which is prepared by margoza leaves, rice powder and bit of sugar cleanses the entire village from defilement. This symbolizes the hardness, sacredness and happiness of earthly life which has to be met out with as a whole community.

(2) CacoChatiar (Initiation into the tribe)

The ceremony of *caco-chatiar* has to be held before marriage through an individual is given all the privileges as the fullfledged member of the tribe.

(3) Bapla (Santhals marriage)

Santhal marriage is known as '*bapla*' which brings together or amalgamate two clans (or) subclans to the tribe. Santhal marriage is mono-gamous. The santhals average marriage age is between eighteen to twenty five years. Marriage is not just of two persons but communion of two families and two villages. The young couple are supported and encouraged by the community as they pledge the gift to themselves to one another. The marriage rites make the santhal couple reproductive members of their community. It links the couple to the spirit world of santhals. They use water and sindur at marriage to manifest the element of purification and couples' access to ancestral spirits. Santhals believe that santhal marriage is for eternity, for it continues even in '*hanapuri*' - the next world. A santhal cannot marry a non-santhal who broke this law are excommunicated from the tribe to preserve the santhal solidarity. Santhals are not supposed to enter into marriage with their own clan for the members of the same clan are considered to be brothers and sisters. There are several traditional forms of marriage. Among them the most important form of marriage is the '*sadaibaple*' or '*kirinbalubapla*' which takes place when a man brings his for a bride for whom he has paid the bride price. In the santhal marriage, the rites and customs have two fundamental attitudes (i) The new involvement of the couple (ii) The consciousness of the santhals relations and dependence on their spirits. Thus, Marriage

¹⁰Cf. MANUEL RAJ V., *A Santal Theology of Liberation*, p. 22.

is a much a union of two villages and two families as it is of two persons.

(4) Moron(Death)

According to the santhals, death is like the dropping of a ripe, fruit from a tree. Santhals attribute death to the malignancy of certain bongas (spirits), impersonal powers and witchcraft. The santhals believe that on the death of an individual, his or her social personality is not annihilated but rather transformed. According to the santhal belief, the soul, after leaving the body, becomes a bonga (spirit) joining the abode of deceased ancestors. Death indicates the victory of all the hostile 'bongas'. Death brings in a momentary pollution in the village. The entire village is deprived of its tribal guardian spirits. Therefore 'bandan' ceremony is performed on the fifth day of the dead, to safeguard the village against evil influence and to free the soul of the deceased and send him or her to the 'hanapuri'.

(5) Re-Union with the ancestors

The santhals believe in the survival of the soul after death. They also believe that the dead is living in union with their ancestral spirit and do benevolent things to the community. There are also another belief in the regeneration or rebirth of the dead ancestors that is his or her image gets born in his or her grandchildren. The grandsons become the image of their grandfathers and the granddaughters become the images of their grandmothers. Santhals believe that during festivals and special celebrations at home the dead ancestors visit the house therefore they offer food and drink in the puja place of the house. In this way they maintain good relationship and communion with their dead ancestors and the dead ancestors with their community.

4.4. The social clan of santhals: An ancient model

The twelve clans emerged in the beginning of human origin from the santhal ancestors which also expresses strongly the communion within the community in the initial stages of their history until this day. Every Name of the clans is derived from either from plants or animals which has connection with the deeds and the birth of the clans which indicates their undivided unity with the world of nature. The name of the various clans and their duties and affiliation with nature and the community is given. *Hasdak* are advisers who are considered to be superior clan of the santhals, *Murmu*, the priest who sacrifices animals. Antelope was first hunted and sacrificed from then on the santhals started hunting and eating the flesh of the animals. *Kiskus* are regarded as kings and are given the royal status. The kingfisher is their totem. *Hemberms* are the believers of ancestors who were born under the betel-nut tree. *Marandis* are called traders who are linked with grass or type of weed. *Sorens* are soldiers and their totem constellation of stars. *Tudus* are musicians and owl is their totem. *Baske* are cooks and relate them with stale rice. *Hembram*, *Besras*, *Chores*, *Pourias*, *Bedias*, are related Betalnut tree, falcon, pigeons, lizards, sheep respectively and their duties in the society is not clearly known. From these developments only the santhals started to build up their social organizations and administrative systems which prove the intact communion within the community.

4.5. The social organization of Santhals: A swaraj model

Basically Santals are village centred people and the village is the most traditional and

ancient institution.¹¹ For them village means everything - their country, their nation, their tribe, indeed their whole world. It is in their village they live out their economic, political, religious and family life. It is here that they have their altar, and their place of government, their court of justice, in a word everything. This belongingness to the village makes them to live in communion with the community. It is facilitated through the santhal social organization such as (i) village council (ii) pargana council (iii) Hunt council. The Village council consists of seven village officials (i) *Manjhi* is the village headman, who links the external relations of the village to the internal relations. *Paranik* is the assistant of the village headman. *Godet* is the messenger of *manjhi* (2) *Jog-manjhi* is the social headman who takes care of social functions and is in charge of internal social ceremonies connected with life-crisis, festivities and *jog-paranik* assists him. (3) *Naekeis* the religious headman who does the sacral function and performs sacrifices and worship of the santhal *Bongas* during ceremonies and agricultural rituals for the whole village. *Kudkunaek* assists him. There is also *pargana* council which consists of (i) *Pargana* who is the *pargana* head and he plays secular and sacral function and he is in charge of all the *manjis* in his territory of 50 villages. *Desh-manjhi* is the assistant and *chakaldhar* is the messenger. (ii) *Jan guru or ojha* is the medicineman who is known for his knowledge and withcraft. There is hunt council is the highest body which consists of few parganas (i) *Deharis* the hunt council

headman. He resolves all the problems of santhal community like out casting etc. Problems are to be solved with in the village council and if is not, it is taken to pargana council and if necessary then finally the matter taken to the Hunt council. Santhals abide by their institution because it keeps every member of the community to live in communion with each other.

4.6. The various aspects that affirm the communion among santhals

There are also various things which expresses santhals communion with themselves such as language, food habits, dress, way of greetings and music and dance etc. The most interesting aspects of their lives are (i) give importance to mother tongue (*santhali*) and speak only in santhali among themselves and have sentimental attachment (ii) They eat rice, bitten rice and dal. They feed the guest with plate full of rice. It is a matter of joy for them. It is very important to know that no member of the community is isolated. No orphans and beggars can be found in the santhal society. The santhals are generous, hospitable and possess a goodwill to share not only food but also their wealth with other members of his or her community. (iii) They wear simple dress. The men-folk wear '*Panji*' and '*dagri*' and woman-folk '*panchi*' and '*parhat*' and the women adorn themselves with silver ornaments and flowers (iv) They have very interesting and respectable way of greetings (*dobo*) from child to elders and through which one can even identify the relationship among them. (v) Music and dance flow in the blood of santhals. The santhals have thirty one types of dances and twenty tunes to suit their life style. In all the ceremonies of life events the whole community of santhals would sing and dance

¹¹Cf. MAHAPATRA Sitakant, *Modernisation and Ritual, Identity and Change in Santal Society*, Calcutta: Oxford University Press, 1986, p. 30

together the whole night. Men play the drums, play flutes and animate the dances. It is the deep expression of their communion and happiness. This indicates the intact communion and relationship within the santhal community. To sum up, (1) the santhals have a strong feeling of communion within themselves and network of relationships which are expressed in the twelve clans and their village administrative systems. All are treated equally in the community. (2) They want to keep up their tribe pure. Therefore they do not enter into marriage other than santhals. They believed that mixing up will result in eradication of santhal tribe. (3) They do not entertain modern medical practices because they believe that the sicknesses are caused by *bongas*. Once they are appeased with sacrifices of blood and offerings, the sicknesses can be healed and they are also experts in natural herbal medicines. But some of them move towards modern medical treatments these days. (4) Santhals celebrate every walk of life from birth to death. Their world outlook is materialistic in nature, they eat, make merry, enjoy, sing and dance. They don't have the habit of saving for the future. The strong belief is that the community will support mutually each other in their richness and poverty. (5) The singing and dancing of the whole community indicates that every human being is invited to celebrate life to the full without looking into the various factors of age, gender, clan, rich, poor, educated and uneducated etc.

4.7. Value pollution of modern technology vs Value promotion of santhals Ethnic rationality

The mode of operation of lifestyle of santhals contributes lot of insights to the global human community. They are (1)

Ethno-centrism which serves as the key to the santhal community is as against the ego-centrism of the modern man which leads to suicides, Psychosis and neurosis problems etc. (2) Eco-friendliness with the mother earth (forest and land), the life giving source for santhals is in opposition with the modern developments by deforestation, and the other pollutants such as Air pollution, water pollution, toxic wastes, thermal pollution which causes natural disasters such as tsunami, storm, drought, undue change of climate and seasons, earthquake etc. (3) Santhals Belief in Supernatural beings gives them the feeling of protection, safety and security and an imperative to live a moral life where as the modern man's belief in highly mechanized equipment, dangerous weapons and terrifying bombs always gives him a continuous fear and anxiety over his life. (4) Santhals network of relationships as it is expressed in their rites, rituals and festivals which are pure and true in its love relational sense which are in opposition to the world of web, networks, communication advancements, face book which makes human beings to encounter fake and folly relationships which even break down the genuine love relationship of human beings and families. (5) Santhals dance and music of the community are so much community centered, unity based and life revealing is in opposition to modern music and dance which promotes individualism and uniformity in its visible sense. (6) Santhal tribal administrative system is against hierarchy, based on equal status, more democratic and less punitive is against modern man's hierarchy of high and low status, caste discriminations in India, Black and white wrath in the west, rich and poor in a technological society etc. (7) Santhals group loyalty, agnate property, joint village land holdings is as against

modern man's false group solidarity, and non-value based caste or race solidarity and private property. (8) Santhal celebrations of birth, marriage and death and others are rejuvenating the life of the individual and the community is in opposition to today's birth day parties, marriage ceremonies, night clubs which reveal the social status, economical affluence, cheap popularity and political power of the individuals. (9) Santhals hospitality to the guests and relatives are magnificent in comparison with the modern man's folly hospitality (10) santhals way of life is more dynamic, open-minded (within the clan), cheerful and relaxed than the modern man's search for relaxation with closefisted and apathetic mind set. Therefore no technologies and scientific advancements can strongly influence this community.

Conclusion

Ethnic rationality of santhals invites every one of the people who are in the modern world to live in harmony with the divine, the cosmos and the human beings. In the santhal tribal world, there is no distinction between the sacred and the secular, the human world and non-human world because they are in relation with each other. Communion with nature tells us the human being to respect the nature because all basic necessities are provided by mother earth and nature. This serves as a model to end the exploitation of human beings towards nature. Communion to the community invites the egoistic and individualistic human beings to live in interdependence with the human community. Community centeredness regulates all the social activities of the community. This web of relationship of triangle model of relationship will serve as a model to the

human community. In today's technocratic world, there is more communication but lack of love and relationship. Though technology has improved so much something is basically lacking and ironically missing in human life that is contentment of heart, peacefulness of soul and happiness in life, which is possible if and only if human beings are able to find out secrets and success of santhals rationality of life that is nothing but genuine communion with nature, supernatural beings and human community.

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SANTHALS CONSISTENT INSURRECTION: AN INVIGORATING PARAGON FOR ANY SUBJUGATED COMMUNITY

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Introduction

Today the world is becoming increasingly mechanized and technocratic. Those people who are affluent and rich and who are all capable of withstanding the changing trends of the world as well as able to keep up their identity traits such as culture, habits, customs, and way of life etc. In this complex era there are so many subaltern groups which are struggling to keep up their identity. The subaltern cultures are forced to renounce their plurality, identity and ethnicity. The culture of the powerful is as against the culture of the powerless which takes precedence in social life. A specific type of global type of culture is being materialized, popularized and politicized in order that those who are forced to be powerless may be wiped away from the face of the earth. Homogenization of culture takes place in the International and national level. Swallowing up of Ethnic cultures of Indian soil takes place in a systematic and invisible manner. Though Indian nation has accommodated many cultures but still in the name of accommodation annihilation of the cultures takes place as well by the strategy of 'absorb and annihilate' or 'subjugate and do away' dictum of the *vedic* as well as western cultures. One of the aboriginal groups that succumbed to this kind of trauma in Indian soils is the santhal tribal community; but the way in which they reorganized themselves in obtaining their lost land, rights and dignity are amazing. Thus this paper aims at bringing to light the constant struggles of innocent,

powerless santhals in the Indian sub-continent during 18th and 19th centuries to keep up their indigenous identity and their heritage from the cunningness of the powerful Britishers and their faithful officials and *Jamindars* etc. Consequently the santhals upraising through the formation of social organizations, movements and personnel who were involved in upholding and uplifting the special identity of santhals and finally their success story of creating a statehood for them in view of the affirmation of the social Identity and rights.

Background of the rebellion

Santhals tribe is one of the numerically large tribe lived by clearing the forest by their physical skill and making the land cultivable and also by hunting in the forest in the hilly districts of *Cuttack, Dhalbhum, Manbhum, Barabhum, Chhotanagpur, Palamau, Hazaribagh, Midnapur, Bankura and Birbhum* Chhotanagpur especially in the districts of *Hazaribagh, Palamau, Singhbhum and Midnapore* at the beginning of British rule in India in the 18th and 19th century.

Cunning invitation to clear the forest into cultivable lands

Since a famine struck Bengal and Bihar most of the cultivators vanished and much of the agricultural land was abandoned and there was scarcity of cultivators. Therefore the landlords and Britishers invited santhals who were experts in cultivation. The santhals immigrated in large

numbers into the area called the Damin-i-koh (or) skirts of the Rajmahal during the second half of the 18th century with a hope of settling there.

Laying heavy taxes to appropriate the land

The santhals were encouraged to do the cultivation and enjoy the products of the land for first three years but the problem was when the santhals cleared the forest lands and made it as completely cultivable land the *revenue* court staff with the support of *mahajans* and *zamindars* laid heavy land taxes chased them away making use of their inability to pay and appropriated the lands from them. The government estate of Damin-i-koh also started oppressing santhals by paying low price for their food grains that they have produced. The santhals had to borrow salt, oil and cloth and other basic necessities of life from Hindu merchants by the exchange of food grains and butter. The Hindu merchants used false (weights) measures to cheat them which also caused them to be in debt. Whenever all these unjust things were brought to the notice of police, the voice of the santhals went unheeded; because traders, merchants were in good company with each other.

Appropriation of the land and Enslaving santhals for cultivation by loans

Poverty and the drinking habit of santhals caused them to borrow money. *Mahajans* lent money to santhals with the agreement of '*kamoiti and harwahi*' system which instructs the borrower had to work for the lender till the repayment of the loan. The *harwahi* pledges to borrower to plough the field of the lenders whenever required, in addition to personal service.

Unending continuous slavery form generations to generations

The interest for the debt was 25% and more. Therefore the debtor was never able to pay. Sometimes the *mahajans* used to take away the cattle of the santhal debtors. Some of the santhals were afraid to meet *Mahajans* to pay back their debt because whoever went to meet were falsely accused as dacoits and punished with the cunning intention of keeping them under perpetual slavery. The pity is that even after the death of the debtor the son of the debtor is responsible for the debt. Thus the unending slavery continues from generations to generations. Santhals were also demanded money for any important festivals, ceremonies of the *jamindars* family. The santhal women were disgraced and abused by them. This experience of loss of land, perpetual inhuman slavery, false accusations and maltreatment, abusing of women has pricked in themselves as thorn in the flesh made them to become the revolutionaries.

Emergence of various social protest movements: need of the time in British Regime in India

Various social protest movements emerged and fight for restoration of dignity and rights. The firebrand of all the events was *Santalhul* 1855, followed by *SaphaHor* movement or *Kherwar* movement 1874, *Anti-sensus* movement 1880-1881, santhals and the *National* movement 1942 and other continues movements and protests, finally the emergence of *Jharkhand Mukti Morcha* which consequently resulted in Santhals state *Jharkhand*.

Santhal insurrection

Santhal hul was the foundation of all the social protest movements of santhal rebellion. All the experience of oppression and exploitation made the santhals to unite and find a way-out for their survival. Unable to put up with any more exploitation and injustice, there emerged four landless santhals namely *sidhu*, *Kanhu*, *Chand* and *Bhirab* who incited the fellow tribals to unite and rise against the exploiters to regain their land and their heritage. The twin brothers-'*sidu and kanu*' told the santhals, the miraculous story of divine revelation in the year 1855 where the santhal Gods appeared to them and ordered them to rebel against their enemies and promised that the divine guidance and providence would be with them. Once the leaders instructed the santhals who were in the wretched state of life losing their safety, security, wealth, land etc., came together under the leadership of *sidhu and kanhu* and wanted to establish a kingdom of their own an independent *santhal raj* by chasing the Britishers, *jamindars*, traders and merchants.

On 30th June 1855, 10,000 santhals met at *bhagnahadihi*, the capital of Damin-i-Koh and planned with the leaders' *sidhu* and *kannu* and On 7th July 1855- a rebellion broken out- the santhals about 10,000 marched in different directions with bows, poisoned arrows, axes and swords and looted markets and killed number of their worst oppressors such as *mahajans*, moneylenders and traders etc. The Britishers initially lost the battle and were not able to withstand the guerrilla war tactics of santhals bows and arrows because santhals are expert in archery could throw arrows extremely accurate and with great impact. The Cry of the slogan was "Death to police, to the *mahajans*, to the civil officer, to the railway

Sahibs and to the *Zamindars*."¹² The government was totally unprepared for this kind of revolt. Still a body of troops was sent by the British government to subdue santhals but the troop was defeated. Later more than 30, 000 santhals rebels joint the *Hul*. The *lohars* (black smiths), *kumhars* (pottars), *telis* (oilmen), *gwalas* (milkmen and cowherds) *nais* (barbers), *domsetc* supported and participated in santhal *Hul*.

The Britishers soon understood that there was no point fighting with them in the forest rather British officers ordered the army men to fire without bullets and withdraw against santhal attack so as to bring the santhals to the foot of the hill. As soon as the santhals reaches the foot of the hill the British war elephants army attacked santhal rebels with full power using real bullets and modern firearms. themselves at the foot of the hill. The unfortunate santhals were cut to pieces and this event was very disastrous in the life of santhals. After this event the British attacked every village of the Santhals, plundered them, raped their women and whipped and castrated their teenagers, to make sure that the last drop of revolutionary spirit was annihilated. Even though the revolution was brutally suppressed, it marked a great change in the colonial rule and policy. The day of rebellion is still celebrated among the Santhal community with great respect and spirit for the thousands of the Santhal martyrs who sacrificed their lives along with their two celebrated leaders in their glorious albeit unsuccessful attempt to win freedom from

¹²Bhowmick p.k. "*Rethinking Tribal Culture in India*", Calcutta: Antiquarian book sellers, 2001, p.347-348

the rule of the *zamindars* and the British operatives.

Awakening of British government and attainment of *santhal parganas* santhals rebellion

Santhal rebellion awakened and has drawn the attention of British government which till then was completely ignorant of the people's oppressive conditions and corruption in the administration which was left in the hands of others. A direct communication between people and the government was set up and an attempt was made to utilize the santhal village organization and tribal polity in administering the area. Judicial and administrative reforms were soon adopted in and around the *damini-koh* and the territory were formed into separate non-regulation district called santhal parganas. The act XXXVII of 1855 was followed by the police rules of 1856 which recognized the village headman system in villages and gave police powers to village officers.¹³ The santhals were given 5,470 square miles of area which is known as santhal parganas for their settlement which includes in the north by the districts of Bhagalpur and Purnea, on the east by Malda, Murshidabad and Birbhum and the south Burdwan and Manbhum and on the west Hazaribagh, Monghyr and Bhagalpur. Another important reform is that the santhals received their land rights and it is illegal for a santhal to transfer of ownership of his land to non-santhals.

***SaphaHor/kherwar* movement 1874**

After the *santhal hul* and the formation of santhal parganas the santhals were in serious economic hardships and they

had to depend upon money lenders, landlords and the government for their survival. Many were unable to come out from the psychosis of war. British government also did not provide enough means and safety measures to protect the offered lands by offering loans for cultivation etc and also santhals were undergoing agony and suffering due to natural calamities such as famine and poverty. In 1874, in Bihar a famine broke out, santhals came to *godda* for relief where *mahajans* were served with the necessary things and santhals were neglected by Britishers. Therefore santhals felt neglected and understood that every misfortune happens due to the wrath of god. Therefore they felt the need of religious reform. Hence a new movement namely *saphahor* (pure man) was started in 1871 in *Bowsee*, in south Bhagalpur under the leadership of *Bhagirah*, *gyanpargamite* and *dubiagossain*. *Sapha-hor* movement is also known as *kerwar* movement which is known for its self-purification.

The aim of the *sapha-hor* movement was (1) To return back to the original religion and culture (2) To achieve the complete independence from Britishers. *Fuchs* gave a plausible explanation for this outbreak: "This tradition of a former purer belief ordinarily does not trouble the santhals, but the dormant memory of god is awakened when anything extraordinary happens, a famine or epidemic, for instance. Then the santhals feel guilty of abandoning their supreme God and worshipping the spirits, and they vow to reform themselves. This also explains the spasmodic character of the movement. In times of comparative plenty and prosperity very little is heard of it, during times of distress the movement

¹³ Ibid. p.349.

revives"¹⁴. *Bhagirath* (babaji) with the aim of reviving the Santhal religion he said that god has sent him to redress their grievances and found Santhal Raj that is free from the scarcity and suffering¹⁵. Santhals heard his voice and he was anointed as their king. He initiated the new cult and put on sacred thread and requested the followers as well. He exhorted his people to kill their fowls and pigs as an act of purification. He requested them to pay four annas for every ox and every buffalo plough. All their petitions were submitted to god (*chamba*). Santhals looked upon the sun as the creator and preserver of all¹⁶. This was the wonderful strategy used by *Bhagirath* to make people as one unit to join hands together fight against the repressors.

Though initially the *sapha-hor* movement was interested in religious reformation later it changed itself into a social protest movement. In 1875 when the government asked the santhals to pay back the advances taken previously and the taxes to the government. *Bhagirath*, the leader and the Santhals refused to pay. *Bhagirath* told the Santhals, "As no human being has created the earth or sands, rain and sunshine, no human being has cleared and ploughed this land but ourselves. Therefore no human being but ourselves has a right to a share in the produce"¹⁷ Because the land and

the products were the gift of god and fruit of their labour. *Bhagirath* was arrested and imprisoned for two years But the *kherwar* movement was animated by his followers.

The government took repressive measures to bring to an end to the movement. Even the shrine of at *tardihawas* demolished and his brother *Ram gain parganait* was imprisoned. But once *Bhargirah* was released from jail, he silently spread the principles of *sapha-hor* movement. They are (1) Certain individuals, the *kherwar* leaders have been divinely chosen to show the Santhals the right religion (2) Consequently, the Santhals must worship the deities prescribed by those leaders and perform the rituals laid down by them (3) Those who disobey their leaders will incur divine punishment (4) Those who do perform the new rituals will become prosperous (5) When the new practices are followed a new golden age will dawn; and government officials, land lords and Christian Santhals will leave Santhal parganas. Therefore *kherwars* involved in driving out government officials, land lords and Christian Santhals etc. They also sought religious revitalization and also strengthening the community morally so that their material sufferings might end and the community is restored to its days of golden past when people were free and so without any suffering¹⁸. But the Santhals were again alienated and lead to a miserable life. *Sapha-hor* movement was unsuccessful among santhals because it was greatly influenced by Hinduism concept of purity and strict avoidance of meat and also santhals celebrations cannot be thought without

¹⁴ Stephen Fuchs, *Rebellion prophets*, Bombay, 1965, p.53.

¹⁵ Mathew Areeparampil, s.j. *Struggle for Swaraj*, lupungutu, chaibasa: tribal research and training center (TRTC) 2002, p.176

¹⁶ Malley, Bengal district gazetteers, Calcutta, santhal pargans 1910, p.147.

¹⁷ Suresh singh, *The dust storm and the hanging mist*, Calcutta, 1966, P.26

¹⁸ Mathew Areeparampil, *Struggle for Swaraj*, Ibid. 178.

meat¹⁹. Kherwar movement also lost its rhythm as the time passed and the repressive actions taken by the government.

Anti-census movement 1880-1881

After the cruel experience from *santalhul* and *sapha-hor* the santhal created another anti-census movement in 1881 because the government wanted to take census of the Santhals with the help of European officers and *zamindars* with an intension of bringing Santhals under control. During the period of 1872 - 79 the santhals lost their freedom of collecting wood from forest. The forest rent was enhanced many times higher. The power of Santhal *manjis* was also reduced. The Santhals having experienced betrayal and deceived every time by the government, they did not want to co-operate with the government for the census. Because they suspected and spread rumours that the census are taken for the following reasons (i) in order to lay heavy tax on them (ii) for converting Santhals into Christian faith (iii) to deport male Santhals into Kabul and women to Assam. Thus the whole community was afraid of the process. Therefore in various places under the leadership various persons the anti-census movement emerged.

The agitation and the fierce protest was from the *sapha-hor* Santhals, the *Dubiababaji* Santhals, *bheluaragars* under the leadership of Dubiagossain at hazaribagh, Khariamanjhi at jamtara, kairbani and narayanapur, Guliamanji at jamtara, Babaji at dumka, Bhagrimal at katikund and the various places of Santhal parganas, hazaribagh,

jamtara and etc. from the year 1880 - 1881. The Santhals agitated in various ways and have threatened the personals who were appointed to carry out census, the commissioners were thoroughly questioned and lot of slogans was raised against them and the British government. The agitators sometimes set fire to the bungalows of the officials and protested with sticks and arms in their hands with great fury. But all the efforts were put off by imprisoning the leaders who were heading the protest and the Santhals were silenced by the military police of the British government because they were protesting in drunkenness and in three groups. The census was taken by force.

The santhals and the National movement 1942

Though the Britishers started suppressing the revolutionary movements of Santhals time and again the Santhals longed to assert their identity and dignity sustained them through various leaders and movements. Amidst long struggle the most important factors that kept them together was their customs and belief systems. Though *saphahoror* *Kherwar* movement was suppressed as a political freedom movement, but it survived due to its religious thrust and practices. After the anti-census movements' struggle by the hands of the British government the Santhals wanted to join hands with the national movement to protest against the British government. According to K.K. Datta²⁰, some evidence of the movement again vigorously revived in 1938 when the movement emerged in the nationalistic

¹⁹ Manuel Raj V., A Santal Theology of Liberation, New Delhi: Uppal Publishing housing House, 1990, p.49.

²⁰ Dattak.k., History of the freedom movement in Bihar, vol.III, Patna, 1957, pp.185-195

movement started by the Indian National congress and the followers called *sapha-Hors* played as *Stephenfuchs* pointed out a great significant role in the revolution of 1942, burning the police stations and the government houses and in damaging bridges, liquor shops and the roads²¹. Santhal participated actively in (i) Non- cooperation movement (ii) civil disobedient movement (iii) Individual Satyagraha joining with the national congress.

(i)Non- cooperation movement against British government

Santhals were involved in fighting against Britishers for the Independence of India. Damin-i-koh was the starting place for such wonderful act, beginning with non-cooperation movement of santhals. There are few events of non-cooperation of santhals which disturbed the british government. Dansanand, a famous non-cooperation leader held a meeting at *jamtara*, twenty two santhals attended the meeting 26th February, 1921. Shayamacharan, a congress leader was involved in awakening Santhals to fight for their rights and freedom and was arrested in 1921. UmendraRakshit of the Bariobangla who has given shelter to the congress workers and involved in freedom struggle was expelled from Damin in 1922. Robin soren was a great challenge for the British authorities by joining hands with the non-cooperation movement. In godda sub division, three Santhals were convicted for having hoisted a national flag in early 1922. The intention of British was completely to submerge the agitation of any kind. Therefore they were very particular and

²¹ Stephen Fuchs, *Rebellious Prophets*, Bombay, 1965, p.58.

keen on handling the freedom fighters carefully.

(ii)Anti- liquor campaign along with Mahatma Gandhi

Anti- liquor campaign was another mode of protest which was used as a weapon against politics. "In April, 1922 the tribal volunteers picked liquor, *ganja* and toddy shops in mahespur *Zamindari* in santalparganas."²² In 1925 Mahatma visited different places in Bihar i.e., present Jharghand and at a public meeting at deoghar. He heard about the terrible sufferings of the santalsparganas in 1921-1922 and advised that "there should be persistent agitation among the Santhals against drinking habit and the *charkha* should be systematically organized."²³ At Kharakdiha, Gandhi was pleasantly surprised to see that Santhals had given up drinking as the non- cooperation movement had revolutionized their life towards purification"²⁴.

(iii)Civil disobedient movement

Santhals too participated in various civil disobedient movement events which stand unique in the Indian history. Civil disobedient movements, the santhals and *paharias* jointly participated and criticized government for not providing adequate solution from the oppression of the land

²² F.I.R. Maheshpur police station, case no.1, 6th April, 1922, police special file 230, Bihar and orissa government, 1922, Bihar state archives, patna in Ibid, p.287.

²³ Mahadevdesai, Gandhijee in Indian villages in K.K.Datta freedom movement in bihar, Vol.p.475.

²⁴ Jha, J.c., The tribals of Bihar and the Indian freedom movement, p.289.

lords, money lenders, and civil court and government officers. There was a strong resistance from the police, therefore three thousand to four thousand santhals gathered together near bisaha hill to discuss about *Khadi* on 29th October, 1930 and they were arrested and imprisoned. Fifty seven santhals were *lati* charged and arrested as they wanted to gather again to plan for the next strategy for protesting against British. On 6th November, 1930. Bongamanji, Hopnmanja and somramanji under the section 108 of the criminal procedure were prosecuted and sent to jail.

The santhals of Dumri, Hazaribagh districts refused to get their children vaccinated against small pox. Santhals also staked claim to *kshatriya-hood* before the census enumerators in 1931. On 26th January, 1931 a couple of hundred santhals proceeded to hazaribagh to take part in the Independence Day celebrations at the call of volunteers even before India obtained independence. The authorities persuaded them to return home but they refused to return. The Janeodharisants at asnagarh organized a meeting in February 1931 and decided to disobey the orders of the government and more and more tribals were asked to join the civil disobedient movement.²⁵ The *sapha* - *Horsants* actively participated in the revolution and stood against the British government throughout the *parganas*.

²⁵ Dinesh V.N. Nationalist movement in Jharkhand (santalparganas)(1885-1945), Academic forum publication, Rampurhat, Birbhum(W.B.), 2006, P.41-42.

(iv) Santhals Satyagraha for the arrest of Jawaharlal Nehru and others

Santhals are also involved in Satyagraha which shows their significant role in Indian Independence. When Jawaharlal Nehru and Sardar Vallabha Patel were arrested Sarbanadmisra, Lal Hemram, and Pahanmarandi arose against the government and delivered a speech against them for arresting on 20th November, 1940²⁶. In another meeting at Dumkha on 28th December 1941, hundred red shirt santhals and pahardias participated and condemned the arrest of Sri Sarat Chandra Bose.²⁷ On the 24th August, 1942 a party of 500 to 1000 santhals damaged liquor shop at Devanr and burnt bungalows at Bokrabandh and Susni. A bridge near Bokrabandh and forest guards and quarters at Susmi were also damaged the party²⁸. All these political activities of the Congress and Forward Bloc aroused in santhals the political consciousness in abundance. Therefore santhals joined the revolution in 1942 with great zeal and enthusiasm without bothering about the consequences of the British government. Lal Hemram was another important santhal leader of *deshoddharak Dal*, who bravely faced the British army and fought them at *lathi-Bahar* on 17th February, 1943 and later they surrendered in 1945 to the British government and released in 1946 as per the request of Gandhi.

²⁶ Datta, K.K. Freedom movement in Bihar, Volume II, P.403

²⁷ Fort nightly report, 1942, confidential government of Bihar Police Department, Special section, Patna, p.2

²⁸ Confidential, D.O.No.2283/File no: 92, p, Bihar state Archives, Patna.

Attainment of santhal Jharkhand state, 2000

Any community which consistently struggles for its freedom by all means which reaches it by all means became true in the life of santhal tribal community. Starting from pre-Independent era up to the attainment of statehood in the Independent era santhals constantly strived to attain their santhal Raj which is the best model for any suffering community of the modern world. The Santhal hui aimed at a santhal raj which would keep the away from the subjugation of Britishers oppression of *jamindars*, enslavement of land lords and arrogant police and would assure them of the right of possessing the land form their settlement and cultivation. The kharwar movement aimed at a Santhal raj by bringing socio-religious movement. Being rooted in the cultural traditions and spiritually purifying oneself will enhance the Santhals to avoid the wrath of god and this movement made a progress and became a social protest movement to obtain political freedom. The anti-castes movement also focused on chasing away Britishers, zamindars, land lords and create a santhal raj. The santhals joining hands with the national movement strengthened them and they were able to confront the Britishers in a non-violent way. After the long struggle for freedom from the hands of Britishers, the santhals in view of emerging as a political party started All India Jharkhand party on 28th December, 1947 and many santhal parties emerged to till the creation of statehood in 14th November, 2000 by President Mr. K.R. Narayanan who approved the Bihar reorganisation bill 2000. The First Chief Minister of Jharkhand was Mr. Baulal Marandi from the santhal community. This was possible due to the constant struggle,

innumerable sufferings of various santhal leaders' blood shed of santhal martyrs and the constant encouragement and support of well-wishers. Special salutations are rendered to the initial crusaders siddhumurmu and khannumurmu.

Conclusion

Santhal consistent insurrection remains as a light house for the many communities in Indian soil, who are subjugated and subordinated in the name of caste, religion, language and gender etc. Because the world is so complex that only those persons and communities who are capable of constantly sustaining and fighting for their rights and liberation alone can survive and all others will be wiped away from the face of the earth by the changing trends and popularized cultures of the world. And also anyone who obtains their own land will be capable of preserving their Identity and cultural heritage till the end. The wonderful example is santhals who are successful in this great endeavor and have set an ideal for the rest of the world.

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DR. B.R. AMBEDKAR'S "ANNIHILATION OF CASTE" ...AN UNTOLD TRUTH?

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Abstract

"Caste without character is meaningless; it is just an empty label" -Sri Saibaba.

The caste system in India is a system of social stratification which historically separated communities into thousands of endogamous hereditary groups called jātis, usually translated into English as "castes". The jātis are thought of as being grouped into four varnas: Brahmins, Kshatriyas, Vaishyas and Shudras. Certain groups, now known as "Dalits", were excluded from the varna system altogether, ostracised as "untouchables". Caste used to be thought of as an ancient fact of Hindu life, but contemporary scholars argue that the caste system was constructed by the British colonial regime. Between 1860 and 1920, the British segregated Indians by caste, granting administrative jobs and senior appointments only to the upper castes. Social unrest during 1920s led to a change in this policy. From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes. After India achieved independence, this policy of caste-based reservation of jobs was formalized with lists of Scheduled Castes (Dalit) and Scheduled Tribes (Adivasi)

Discrimination against lower castes is illegal in India under Article 15 of its constitution. Ancient Hindu texts suggest caste system was not rigid. This flexibility permitted lower caste Valmiki to compose the Ramayana, which was widely adopted and became a major Hindu scripture. According

to the Supreme Court of India, caste classifications for college admission quotas, job reservations and other affirmative action initiatives are based on heredity and are not changeable. These initiatives by India, over time, have led to many lower caste members being elected to the highest political offices including the election of K.R. Narayanan, a Dalit, as President of the nation from 1997 to 2002

"The community will fall uprooted by misfortune which has no good citizens to support it by public spirited sacrifice without complexity of caste and creed" - Thiruvalluvar.

The Indian government officially recognises historically discriminated communities of India such as the Untouchables under the designation of Scheduled Castes, and certain economically backward Shudra castes as Other Backward Castes. The Scheduled Castes are sometimes referred to as Dalit in contemporary literature. In 2001, the proportion of Dalit population was 16.2 percent of India's total population.

Article 15 of the Constitution of India prohibits discrimination based on caste and Article 17 declared the practice of untouchability to be illegal. In 1955, India enacted the Untouchability (Offences) Act (renamed in 1976, as the Protection of Civil Rights Act). The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act was passed in India in 1989

The National Commission for Scheduled Castes and Scheduled Tribes (SC/ST) was established to investigate,

monitor, advise, and evaluate the socio-economic progress of the Scheduled Castes and Scheduled Tribes.

"The execution of Law is more important than making of them" -Thomas Jefferson.

Introduction

"Caste has nothing to do with religion. Religion is purely a personal matter"
-Mahatma Gandhi.

The caste system has been criticised by many Indian social reformers. For example, Jyotirao Phule vehemently criticised any explanations that the caste system was natural and ordained by the *Creator* in Hindu texts. If *Brahma* wanted castes, argued Phule, he would have ordained the same for other creatures. There are no castes in species of animals or birds, so why should there be one among human animals. In his criticism Phule added, "Brahmins cannot claim superior status because of caste, because they hardly bothered with these when dining and dining with Europeans." Professions did not make castes, and castes did not decide one's profession. If someone does a job that is dirty, it does not make them inferior; in the same way that no mother is inferior because she cleans the excreta of her baby. Ritual occupation or tasks, argued Phule, do not make any human being superior or inferior.

Vivekananda similarly criticised caste as one of the many human institutions that bars the power of free thought and action of an individual. Caste or no caste, creed or no creed, any man, or class, or caste, or nation, or institution that bars the power of free thought and bars action of an individual is devilish, and must go down. Liberty of thought and action, asserted

Vivekananda, is the only condition of life, of growth and of well-being.

Mulk Raj Anand's debut novel, *Untouchable* (1935) based on the theme of untouchability. Hindi film, *Achhoot Kanya* (Untouchable Maiden, 1936) starring Ashok Kumar and Devika Rani was an early reformist film. The debut novel of Arundhati Roy, *The God of Small Things* (1997) also has themes surrounding the caste system. A lawyer named Sabu Thomas filed a petition to have the book published without the last chapter, which had graphic description of sexual acts between members of different castes. Sabu Thomas, a member of Syrian Christian community of Kerala, claimed the obscenity in the last chapter deeply hurts the Syrian Christian community, the basis of the novel.

"Annihilation of Caste" is the speech prepared by Dr.B.R.Ambedkar, in 1936 but not delivered. It is an audacious denunciation of Hinduism and its caste system. The "navayan's" annotated Critical Edition by S.Anand is now on News-shacks with Golak Khandual's cover art page depicting author's adoring portrayal in Black and White.

Arundhati Roy in her profound introducing essay under "The Doctor and the Saint", for Dr.B.R.Ambedkar's "Annihilation of Caste", pens that "Reading Dr. Bhimrao Ramji Ambedkar bridges the gap between what most Indians are schooled to believe in and the reality we experience every day of our lives" From Dr.B.R.Ambedkar's verses, she jots, "To the Untouchables", Ambedkar said, with the sort of nerve that present-day intellectuals in India find hard to summon, 'Hinduism is a veritable chamber of horrors'. She records, today "Untouchable" has been substituted with the Marathi word 'Dalits' (broken People). Arundhati Roy breaths new life into Dr.Ambedkar's

anticaste utopia, and firmly says that without a Dalit revolution, there can not be any other India.

Dr.Bhimrao Ramji Ambedkar, who needs no introduction in this world, present and yet come; was born in 1891 into a caste that was classified as "Untouchable", became a leader of human rights in India, a prolific writer, and a key person in drafting modern India's constitution in the 1940s. He wrote extensively on discrimination, trauma and what he saw as the truth. There has been criticism of the caste system from both within and outside of India. One of India's most radical thinkers, he transformed the social and political landscape in the struggle against British Colonialism. He was a prolific writer who oversaw the drafting of the Indian Constitution and serves as India's first Law minister. In 1935, he publicly declared that through he was born a Hindu, he would not die as one. Dr.B.R.Ambedkar eventually embraced Buddhism, a few months before his death in 1956.

"Annihilation of Caste", is a text prepared by Dr.B.R.Ambedkar in 1936, when a Hindu reformist group, the Jat-Pat Todak Mandal (Forum for Breakup of Caste) of Lahore, which had invited him to deliver its annual lecture. When the group read an advance copy of the speech, it found the contents "unbearable". The Mandal realized that Dr.B.R.Ambedkar intended to use its platform not merely to criticize the practice of caste, but to denounce Hinduism itself, and withdrew its invitation.

In May 1936, Dr.Ambedkar printed 1,500 copies of the text of his speech at his own expenses. It was soon translated into six languages. While the majority of the privileged castes are blissfully ignorant of its existence, Annihilation of Caste has been printed and reprinted-like most of

Dr.Ambedkar's large oeuvre-by small, mostly Dalit owned printing presses, and read by mostly Dalit readers over seven decades. It now has the curious distinction of being one of the most obscure as well as one of the most widely read books in India. This in itself illuminates the iron grid of the caste system.

Dr.B.R.Ambedkar raises the curtain of feelings on the withdrawal of the invitation by the Mandal and on text of the undelivered speech, with warm sorrow, wording scripted..."Friends, I am really sorry for the members of the Jat-Pat Todak Mandal who have so very kindly invited me to preside over this Conference"

After a pause continues" I have criticized Hindus. I have questioned the authority of the Mahatma whom they revere. They hate me. To them I am a snake in their garden The Mandal will no doubt be asked by the politically minded Hindus to explain why it has called me to fill this place of honour. It is an act of great daring. I shall not be surprised if some political Hindus regard it as an insult. This selection of mine certainly cannot please the ordinary religiously minded Hindus".

Navigating through his script, the emotional thirsts he had in his vision to make entire humans equal are transparently felt with the confidence he brought in himself to solve boldly and courageously to make India a national unity and equality besides secular.

Simply for a sample...

The Hindus claim to be a very tolerant people. In my opinion this is a mistake. On many occasions they can be intolerant, and if on some occasions they are tolerant, that is because they are too weak to oppose or too indifferent to oppose. This indifference of the Hindus has become so

much a part of their nature that a Hindu will quite meekly tolerate an insult as well as a wrong. You see amongst them, to use the words of Morris, "The great treading down the little, the strong beating down the weak, cruel men fearing not, kind men daring not and wise men caring not" With the Hindu gods all-forbearing, it is not difficult to imagine the pitiable condition of the wronged and the oppressed among the Hindus. Indifferentism is the worst kind of disease that can infect a people. Why is the Hindu so indifferent? In my opinion this indifferentism is the result of the caste system, which has made sangathan and cooperation even for a good cause impossible.

Reformers working for the removal of Untouchability, including Mahatma Gandhi, do not seem to realize that the acts of the people are merely the results of their beliefs inculcated in their minds by the shastras, and that the people will not change their conduct until they cease to believe in the sanctity of the shastras on which their conduct is founded.

"Reaction breeds only opposition, but reform breeds further reform" -J. Krishnamurthy.

Conclusion

"In my opinion, it is only when Hindu society becomes a casteless society that it can hope to have strength enough to defend itself. Without such internal strength, swaraj for Hindus may turn out to be only a step towards slavery. Goodbye, and Good Wishes for your success." -Dr.Bhimrao Ramji Ambedkar.

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**LANGUAGE IN THE FIELD OF ECOLOGY: A PURVIEW OF KHUSHWANT SINGH'S
THE SUNSET CLUB AND RUSKIN BOND'S RUSTY RUNS AWAY**

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Human beings are closely linked with the natural environment. While discussing the relationship between human beings and the natural environment, Saroj Chawla distinguishes two dimensions of reality namely 'Objective and cognitive. Objective reality is the natural environment - air, water, ocean, mountains, climate etc. Cognitive reality is human perception and creation'. Chawla also points out that the creative dimension modifies objective reality and 'cognitive reality and language are closely related, for the modification of objective reality is facilitated by language' (115). Language is a powerful tool in constructing our world view / philosophical discourse and attitude toward natural environment. If the natural environment is to be protected, the language which acts as an agent also needs to be checked. If we are to perceive the cosmos holistically, fragmented view cannot be helpful and human beings cannot be placed in dominant position. Human beings cannot stand apart from organic life, neither can they exercise authority over the organic world. However, the scientific world view and the power of technology render human mastery over nature which had been held in check in the earlier days by a wider ethical framework. It necessitates to reassess our world view for which language habit also needs to be considered.

To illustrate that language has definite power, it is appropriate to relate the critical views of Beth Schultz who says that words are not like coins or medals with

a fixed value, unchanging and unchangeable. On the contrary, 'words are more like kaleidoscopes, shifting in shape and colour as they are tilted and turned, whether deliberately or not' (109). The user of the language can exploit these qualities. Even when language is used for communication, as language possesses these properties, it conveys messages beyond what was intended.

People who have the zeal of protecting the environment also use the language of exploitation. They are unwilling to adopt the alternative expression. They look upon it as a trivial matter and do not realize that it is a powerful force that shapes people and society's opinions, attitudes and ultimately behavior. Arguing thus, Schultz refers to three main linguistic devices working in favor of the commercial use of environment. They are 'natural words that have connotations complimentary to exploitation where as the reality they represent is very different. The second is the commercial device, euphemism calling unpleasant things by pleasant names. The third is the less common but equally powerful device of calling neutral or pleasant things by pejorative terms' (109-110).

Schultz points out as an example of the first device, that the word 'development' has the commercial users interpret the phrase sustainable positive meaning. Combining the word with the adjective 'sustainable' development as sustained development, when it is clear that it is unsustainable and conservationists added an adverb and say 'ecologically sustainable

development'. Schultz argues that the addition of the word ecologically to the phrase sustainable development suggests that there can be 'sustainable development that is not ecologically sustainable whereas in the long term nothing is sustainable that is not ecologically sustainable' (110). If the goal is sustainability and not continuing business in the form of sustained development, the apt or better expression would be 'development towards sustainability'.

In order to portray the activities to be benign or beneficial to natural environment euphemism is another literary device that is exploited. For example, 'Improving on nature' and 'value-adding' are such expressions that there is more value in the product, given by human, than in nature's creations. The word 'clearing' is positive but looking upon native vegetation as an impediment and clearing the land for 'improving' does not add a positive value. With so much of native vegetation degraded and destroyed, an accurate expression would be 'native vegetation removal' rather than clearing.

In forestry the euphemistic expressions are 'clear felling' also known as 'full sunlight regeneration' and 'normal forest'. The other terms are 'prescribed burning' 'controlled burning' and 'fuel reduction' burning. Controlled burning gets out of control and fuel reduction burning increases the fuel. Harvest means taking the annual production of a crop and it also indicates moral entitlement. Using the same term in forestry, they say timber harvesting when it is in reality forest destruction (111).

The 'green house effect' is applied to disastrous climatic changes. Green house brings in an image of lovingly tended plants, flowers, vegetables etc. Schultz equates it

like calling war 'a game' or 'genocide ethnic cleansing'. Similarly, 'global warming' is misleading for warm greetings talk of the warmth of a caring loving relationship. Schultz suggests instead of 'green house effect' or global warming the alternative expression could be 'climatic dislocation' for that is the effect of human-induced increases of carbon-di-oxide.

The third literary device, pejoratives, is used to downgrade, denigrate and debase things in order to control, harm or destroy them. Commercial users use the word 'weed' to describe one of the three principal tree species in Australians south-west forest ecosystem, the marri or redgum. It is used to justify the exploitation of the old-growth marri trees for woodchips. The words 'litter' and 'trash' are used for humus and plant material on the forest floor. Schultz, quoting the above examples, argues that it implies that they are meant only for burning but humus is 'earthworm food' and plant material is 'animals' homes' and stresses that people need to take a strong stand on language if they promote the objective that society is to become sustainable.

Edward Sapir in his path breaking essay says language is a complex of symbols reflecting the whole physical and social background. They are not placed in dialectical frame. The term environment comprises both the physical and social factors. The topography of the country-coast, valley, plain, mountain- climate and rainfall denote the physical environment which forms the economic basis of human life. The social environment comprises religion, ethical standards, form of political organization and art. Briefly speaking, it refers to the various forces of society that mould life and thought of an individual. It is

the complete vocabulary of the language, a complex inventory, that reflects the ideas, interests, occupations of a community. It comprises both the character of the physical environment and the characteristics of the culture of the people who make use of it (14). He also concludes that all environmental influences reduce at last analysis to the influence of social environment.

Depiction of nature in the chosen two novels communicate to the reader the power of nature besides serving as the locale for the interaction of characters and the significance of the events that occur in the society. In *Rusty Runs Away*, Rusty begins the narration in spring at Dehra spending his time at the window, he looks at the banyan tree and its inhabitants two squirrels, a few mynahs, a crow and at night, a pair of flying foxes. 'When the rain came, it came with a vengeance, making a bog of the garden and a river of the path' (6). Kohi, as she sits with Rusty watching through the window, observes 'the window is the screen, the world is the picture' (6). Lonely Rusty befriends Kohi and both plant the pumpkin seeds in the mud but the rain washes away. They decide not to close the window for if they do, it will spoil the bougainvillea creeper. The children nourish the relationship with the advent of spring and they take keen interest in the growth of plants, the blossoming of flowers and the birds. It is a world of pure enjoyment.

Miss Mackenzie, elderly English spinster well over eighty, lives in Mulberry Lodge. She had lived in the hill station since her teens and that had been before the first World War. In her small garden, she grew dahlias, chrysanthemums, gladioli and a few rare orchids. She knew a great deal about plants, wild flowers, trees, birds and

insects. Having lived with them for so many years, she had 'developed an intimacy with all that grew and flourished around her' (11). She herself was a 'ravishing beauty' in her twenties. Rusty slithers down the slope and lands up on her nasturtium bed (12). She informs, at each meeting, the names of flowers: a small golden flower is bukhilo flower, a pale pink flower with a soft heart shaped leaf is a wild begonia, the purple flower is salvia etc. Finally, she presented him *Flora Himaliensis* published in 1892, a record of wild Himalayan flowers. She speaks with a kind of premonition that she may not be there when he comes after his holidays. The winter chill and the snow had killed her in her lonely house. The text presents the prospect of flowers in its breath - taking beauty. It is an unpolluted environment breathing fresh air. The depiction is primarily ecological rather than economical. Even her death is presented as if commingling with nature. 'She had gone away to the mountain where the blue gentian and purple columbine grow' (21). The depiction is primarily ecological rather than economical. There is no utilitarian consumption but it is purely aesthetic. Treating nature with such high standard of value, there is a strong deep-seated desire to preserve the flowers and get to know them to pass it to posterity.

Nature can be too endearing and it can make a human person undertake any sort of endeavour to perpetuate its life. Puran, a loyal servant of Rusty's father continues to serve Rusty's mother. Rusty's stepfather Major Summerskill had ordered Puran to close the well but he does not have the heart to close it for he finds the pigeons living there. He pleads with Rusty's mother to leave it uncovered but to no avail. He recalls how Rusty's father A.A. Bond used to sit near

the well in the evenings with a book and made drawings of birds, flowers and insects. The Major arrives unexpectedly and gets wild for not closing the well. Puran gives excuses-unsatisfactory cement, unfavorable weather, unfavorable gods for not closing the well and finally mumbles about something bubbling in the well. The major looks inside and 'like a conjurer making a pass he appeared merely to tap him once on the bottom' (28) and the stern Major fell into the well. Pigeons flew up, circled the well thrice and settled on the roof. Puran had the well covered quickly and it remains the unknown tomb of the Major. His wife wrote to the Colonel of the Regiment and received a reply that he had gone home several weeks ago. It was presumed 'somewhere in the vastness of India, the Major had disappeared' (30) or he had been murdered and the corpse had been flung into the river. Puran alone knew the truth. His empathy towards the helpless pigeons had driven him to this extent. He was happy that the pigeon flew away before closing the well. He was an instinctive uneducated- environmentalist for he did not want them to be buried alive. It is not anthropocentric but biophilic world that we get to know.

Rusty runs away from school and the guardian Mr.Harrison for he was 'running towards a dream' (54) He runs away with his classmate Daljit, to undertake a voyage with his uncle Jim who was very affectionate towards him. Traveling by land and train, wading through river, crossing jungles, riding in a bullock cart, starving, moneyless winning the sympathy and favor of man, they manage to reach Jamnagar and from there they get into a pony cart-two hours journey - to reach the harbor. As they run towards the ship it was moving out to the sea. Rusty shouts at the wind calling uncle Jim and his pleading

voice was lost as the ship gained speed. Yokohama, San Diego, Valparaiso, London-all the places that he wished to visit were 'slipping away for ever' (101). The gulls wheeling around them, they both stand on the pier. Dream has to give in to the reality of returning to school and facing the indignation of his guardian.

The whole scene becomes a synecdoche for the life that he dreamt of and longed for, seems to recede further away. The ship moving further into the sea symbolizes the unattainable dream but the brutal realities and the unforgettable hardships that they had before reaching the sea become a series of the events of the past and the immediacy of the future remains unwelcoming. The physical environment cannot be disconnected from the lives of people. Dreams propel a human being to take risks but at times it recedes before one can ever reach, grasp and grapple with it. But the dream stays on to become a reality one day.

Khushwant Singh's *The Sunset Club* speaks of itself by its subtitle *Analects of the Year 2009*. The sunset club carries a symbolic meaning for its three well educated, great-officials and renounced men Pandit Preetam Sharma Nawali Barkatullah Baig Dehlavi and Sardar Boota Singh are in their late eighties, the sunset years of their lives (5). At the end of the text, except Boota Singh, the other two die. The novel repletes with nature, politics and private lives and the three discuss, share and argue of various matters. At sunset, three meet regularly at Lodhi Gardens which 'has a vast variety of trees, birds and medieval monuments. It is perhaps the most scenic historic park in India' (3,4). It is known as Lodhi Gardens for most of its monuments were built during the rule of the Lodhi

dynasty. But the place had been turned into a park by the then Vicereine, Lady Willingdon and for a brief spell, it was known as Lady Willingdon Park.

On 26th January 2009, Lodhi Gardens is crowded and on its many lawns men and women lie sprawled on the grass. Around each group is a debris of paper plates and cups, with stray dogs wagging their tails, begging for leftovers' (11). Though it is artificially set up, people find the spatial park as a place for relaxation. Sprawling on the grass enlivens them as their bodies come in close contact with the lawn. The breeze sweeps away the toxic air of the city and away from the confined space of home and office, the open space brings in an air of freedom. Human person needs to be closer to the environment, though artificially made, in order to feel liberated and get rid of the tension-induced monotonous life. Lodhi Gardens intertwine nature and historic monuments. Monuments signify the fading glory and power of man and nature-trees stand as silent witnesses to the events but carry on the work of clearing the space and supplying pure air to a healthy environment for man.

Singh portrays that 'the short spring makes a colorful entry and melt in the summer's heat by the end of February...the mustard is in full flower. At places it is a sea of bright canary yellow. In honour of the mustard flower, men wear yellow turbans, women yellow dupata' (36). People consume mustard leaf with passion mixing it with different items. Men tend to use it and the consumption goes unacknowledged. But here they honour the mustard flower; it is not sheer exploitation, though it provides the economic basis and contributes towards their nourishment. Nature offers its sources

richly without getting back anything from men.

February is a 'floral month' providing 'a riot of colors' (37). Lodhi Gardens has an enclosed rose garden with exotic varieties of roses. They look beautiful but lack fragrance. It also has 'an incredible variety of flowering trees' and 'they attract lots of tree-lovers' (38). Boota is interested in growing trees. He planted six avocados, hybrid Amrapali mango tree close to sandalwood. The kadam tree he planted grew to over thirty feet. It is a handsome tree with large green leaves. He invites friends to see the tree and one friend pointed out that it is not kadam but kasam he has and gave a kadam sapling which grew quickly to twenty feet height. Palas or flame of the forest are in full bloom by the way side. When Robert Clive defeated Nawab Sirajuddowla in 1757, the palas were in full bloom and so the battle came to be known as battle of Plassey, after palas (40). War and flower to be associated and historical battle to be named after flower seems surprising. Even a gruesome battle can have a causal name and that too related with a kind of flower. The text brings a scene where men do not enclose a ground for mining to hoard economic gain but that which manifests the variegated beauty of nature.

Singh observes: 'In March, death and rebirth go hand in hand'. Peepals, neems, kosams and many other trees denude themselves of leaves. Mulberry trees which look like 'clothless umbrellas of dry sticks'(60) get a green fuzz by Holi and they are laden with green or purple caterpillar like fruit, much relished by the Holi revelers. Boota recites the spring song of Mir Taqi Mir and to quote a line 'the leaves are green and flowering trees / are in full bloom'... 'The garden is on fire' (74) and the

sunset club enjoys the evening just by the sheer delight of nature.

Singh is so adequately adept in depicting the change in season. Inter and intra play of nature catches the heart of man. Singh recalls Sanskrit writer Bhasa's *Avimaraka : Love's Enchanted World* which begins 'how enchanting is the great variety of this world'. He depicts thus: 'Semuls shed their pods which burst and cover the ground with blobs of cotton. The palas glory is gone and has a cloak of leaves just as corals do. But jacarandas are in full bloom. Some places are 'ablaze with fiery orange and yellow gulmohars and Krishna siris (96). Indeed it becomes enchanting in its variety.

May arrives with scorching heat. Dust storm with gale force sweeps over the city knocking down the trees. The hailstone rain cooled the place. But the flowering of laburnums makes May memorable. Alongside the road the flowers appear: 'a mass of canary gold dripping down like bunches of Kandahar grapes. You gape open-mouthed at this miracle of beauty. No fragrance, only gaudy showers of gold' (102). This glory lasts for a week and then they return to the drab existence. Nature's bounty could well be expressed by comparison and that too from nature alone. The scenic beauty becomes a rapture for the people. The writer interweaves life with such an engulfing beauty.

Nature's change and existence can communicate silently and soothe man. Baig warns the club that if the rain fails, there will be famine and his Begum has already started stocking up grain, rice and pickles against the eventuality. At that time, a flock of black and white birds flies overhead and call to each other as they perch on trees. Boota explains that these 'birds come all the way from Africa, taking advantage of

monsoon winds'. They arrive at our western shore by early June. They are known as monsoon birds, 'harbinger of monsoon' (124). The arrival of the birds signifies the seasonal change and foretell of what is to follow. Boota encourages the friends not to lose hope for the monsoon is sure to follow and that means famine cannot thwart people. If we are attentive, nature speaks to us.

Summer arrives. Once again Amaru, a writer of ninth century, is quoted 'The summer sun / plundered all the water of the rivers' and Yogeshvara, a writer of the first century, describes peacock dancing and it is apt to quote a line 'Treading the rhythmic dance from side to side / Eyeing the rain cloud's dark, majestic hue' (129). The animate life of nature is in such close link with the environment and even before human could understand, it perceives in its fiber and begins to dance. The interdependence is active and every change's significance is experienced in its full potency.

Rains due in August come in September. Intermittent showers are followed by a heavy downpour. Flowers appear on the chorisia tree. The Yamuna is in spate with the waters of melted snows and monsoon rains. Kalidas, a keener observer of nature describes that autumn comes 'with nodding rice stems in her hair/ And lilies in her face'. He notes that the post- monsoon period is a season of fulfillment, for example, he says 'Over the rice - fields, laden plants / Are shivering to the breeze / While in his brisk caresses dance / The blossom - burdened trees' (151). It is with poetic elation the season is sketched out. The migration of birds to different places, according to the season, never fail. They travel without a map but unerringly reach the destiny. It is not a guided tour. They

flock together and never get separated. They act in unison. Thus the animate and inanimate life of nature stand to edify man, if he is willing to learn. They exist in tune with each other, unlike human beings.

In the two texts, the rich vocabulary, denoting the nature world, brings alive the rich variety. The two texts abound with objective reality and human beings are not depicted in dominant position. In fact, the characters seem to be nature lovers and they warn that life cannot be separated from organic life. The texts do not acquaint the reader with euphemism and pejoratives to camouflage the underhand dealing of men. Nature depiction does not imply of man's greed for economic gain at the exploitation of nature. The physical and social environment co-exist continuously and nature nourishes man perennially.

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CUSTOMER SATISFACTION WITH BANKING SECTOR SERVICES

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Abstract

Customer satisfaction with service quality can be defined by comparing perceptions of service received with expectations of service desired. When expectations exceeded, service is perceived to be of exceptional quality and also to be a pleasant surprise. Service quality has been recognized as the 'single most researched area in services marketing to date', and it is maintained that for service - based companies, 'quality is the lifeblood that brings increased patronage, competitive advantage and long term profitability'. A customer always wants something and expects that the bank should come up to the level to fulfill those needs. The banks like other business organizations are deploying innovative sales techniques and advanced marketing tools to gain supremacy.

Key Words: Customer Satisfaction

Introduction

Customer satisfaction with service quality can be defined by comparing perceptions of service received with expectations of service desired. When expectations exceeded, service is perceived to be of exceptional quality and also to be a pleasant surprise. When expectations are not met, service quality is unacceptable. When expectations are confirmed service quality is satisfactory. Expectations are based on several sources, including word of mouth, personal needs, and past experience. Many authors, journalists have come up with their views, criticisms and suggestions under various heads of bankers and when new

issues come up with regard to the banking sector.

This paper attempts to recapitulate the outcome of view on customer satisfaction towards the services of a bank from five different perspectives namely, service encounters, waiting time of the customer to get the service, customer relationship management maintained and customer complaints and service quality towards the bank. Attraction, retention and enhancement of the customer relationships are essential to maintain a base of delighted and committed customers who form the basis for the sustainable competitive position of the bank.

Customer Satisfaction

Sharma and Kaur.G (2004) studied that strategies of customer satisfaction in rural banks. This study is concerned with Hoshiarpur District of Punjab. They used five - point likert scale and found that the rural customers are not satisfied from the strategies adopted by Germin Bank. Varshist A.K. (2004) proposed that in the era of liberalization and globalization, the leading banking, therefore, quickly shifted their focus to provide prompt and efficient customer service and offering variety of hi-tech banking products and services.

Service Quality

Service quality has been recognized as the 'single most researched area in services marketing to date', and it is maintained that for service - based companies, 'quality is the lifeblood that

brings increased patronage, competitive advantage and long term profitability' Mohammed Hossain, Shirley Leo (2009) stated that in order to achieve higher levels of quality service in retail banking, banks should deliver higher levels of service quality and in the present context customers' perceptions are highest in the level of infrastructure facilities of the bank, followed by timing of the bank and return on deposit. Owing to the increasing competition in retail banking, customer service is an important part and bank managers should be rethinking how to improve customer satisfaction with respect to service quality. Vimi and Mohd (2008) suggested that the determinants of presentation in the Indian retail banking industry based on sensitivity of customer satisfaction. The finding of the study reinforces that customer satisfaction is linked with performance of the banks. The customer satisfaction is studied with the variable intermediaries' behaviour, quality of service, waiting line strategy, handling of customer complaints and service encounters. Nadiri H. Kandampully j and Hussain K (2009) suggested that increase in service quality of the banks can satisfy and develop attitudinal loyalty which ultimately retains valued customers.

Customer Relationship

Good customer service is a prerequisite for maintaining customer relationships. Customer service covers all sequences of service provision, i.e. service actions that take place "before, during and after a purchase. Customer service is the primary end of any bank. A customer always wants something and expects that the bank should come up to the level to fulfill those needs. Massey, A.Montoya - weiss.M,Holcom. K (2001) believes that customer relationship

management is about attracting, developing, maintaining and retaining profitable customers over a period of time. Lau K, et al (2003) highlighted that the challenge before the banks is not only to obtain updated information for each customer, but also to use the information to determine the best time to offer the most relevant products. It is also important to understand that if customers bring in profits for the bank, it becomes imperative for the bank to provide excellent services to those customers, otherwise they switch to other banks. Parvatiyar.A and Sheth J.N.(2001) observed that CRM is a comprehensive strategy and process of acquiring, retaining and partnering with selective customers to create superior value for the company with the customers.

Complaint and Shift

Customer complaint behavior represents a breakdown or weakness in the exchange process, an understanding of which is essential for rectification of the problem. Reducing the number of dissatisfied customers and increasing the number of satisfied customers will increase the sales by improving the customer loyalty. Zhu, Zhen, (2004) proposed a conceptual framework of service failure and recovery strategies and transformed it into a mathematical model to assist managers in deciding on appropriate resource allocations for outcome and process recovery strategies based on customer risk profiles and the firm's cost structures. Douglas M. Stewart, Richard B. Chase, (1999) stated that a substantial portion of service failures is the result of human error in the delivery process.

Service Encounter

Service encounter is the time taken by the customer to interact with the service. It includes face- to -face, telephone communications, automated systems, e-mail and the like. This is the first stage where the customers judge the quality of service provided to them. Devinder K. Banwet and Biplab Datta, (2000) indicated that service performance generally lags behind user's expectations. Improvement in the quality of services increased the level of satisfaction of the user. A multicompany empirical study examining relationships from the model concerning customers' behavioural intentions show strong evidence of their being influenced by service quality. Parasuraman, A (2002) proposed a framework for understanding the inter - linkages among service quality and the various components of the company - customer perspective of productivity. Valarie A. Zeithaml, A. Parasuraman and Arvind Malhotra, (2002) stated that to deliver superior service quality, managers of companies with Web presences must first understand how customers perceive and evaluate online customer service. Hasanbanu.S (2004) studied customer services in rural banks. He found that the rural customers are not aware for what purpose the loans are available and how they can avail. Customers do not know the complete rules, regulations and procedures of the banks as they preserve them for themselves and do not take interest in educating them.

Conclusion

The financial services is the backbone of service sector. This is important not only for the banking sector but of the Indian economy as a whole. Now, the financial institutions are trying to

provide all the services at the customer's doorstep. Every engagement with the customer is an opportunity to either develop or destroy a customer's faith in the bank. Intense competition among the banks has redefined the concept of the entire banking system. The banks are looking for new ways not only to attract but also to retain the customers and gain competitive advantage over their competitors. The banks like other business organizations are deploying innovative sales techniques and advanced marketing tools to gain supremacy. The domino effect obtained from the study will help the organizations to take essential actions to improve the service quality and to achieve the customer satisfaction.

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ALTERNATIVE LITERATURE AND RELIGION CONTRIBUTION OF 18 SIDDHARS TO MEDICINE AND PHILOSOPHY

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Abstract

Siddhars are Saivaites, are known to have great control over body, mind, and transcend the barriers of time and space by meditation, and they use substances called Rasayanas that transform the body to make it potentially immortal, along with a particular type of Pranayama (breathing-practice). Through their practices, they have reached stages of insight, which enabled them to tune into the powers hidden in various material substances and practices. Siddhars were saints, doctors, alchemists, and mystics. They wrote their findings in the form of poems in the Tamil language, on palm leaves, which are collected and stored in "Palm leaf manuscripts." These are owned, and preserved in public institutions in India, Germany, Great Britain, and the United States. Siddhars developed branches of vast knowledge-system, known as Siddha medicine, practised mainly in Tamil Nadu as a type of traditional alternative medicine. Siddhars are also believed to be the founders of Varmam - a martial art for self-defence and medical treatment at the same time. Varmam are specific points located in the human body which when pressed in different ways can give various results. This system is akin to Acupuncutre treatement followed by ancient Buddist (Chinese) monks.

Siddhars were the first to develop pulse reading to identify the origin of

diseases. Siddhars have also written many religious poems. Their contribution to literature and philosophy is immense and the same is elucidated in this article.

Overview of Indian Healing Traditions

Archeological and modern genetic evidence suggest that mankind have been living in the Indian subcontinent since prehistoric times. The knowledge of the medicinal value of plants and other substances and their uses date back to the time of the earliest settlers. The vast amount of medical knowledge that has come down to modern times is the result of long evolution through trial and error and exchange of know-how between diverse communities. The process of exchange and assimilation continues, and today traditional medical practices are obliged to accommodate to the norms of modern biomedicine.

However there is growing awareness among the scientific community and the general public about the intrinsic value of traditional medicine, and as a result Ayurveda, Unani and Siddha have entered the mainstream to compliment biomedicine. The challenge today is to integrate the best of the different healing traditions to meet the healthcare needs of contemporary society.

Prehistoric era

Excavations at different sites suggest that medical interventions such as dentistry and trepanation were practiced as early as 7000 BCE in the Indian subcontinent. Organized forms of agriculture practiced by the people of the Indus civilization, the importance they gave to certain medicinal plants and trees and the emphasis on hygiene and water sanitation suggest an advanced awareness of health management. Trade routes linked the Indus valley civilization to other parts of the subcontinent and westward to Persia, Mesopotamia, and the Arabian Sea, and northward to Central Asia. It is highly likely that botanical and medical commodities and knowledge were among the prized items of exchange.

Vedic era

The Vedic hymns of the migrant Aryan tribes are the earliest literary source of information about healing practices in the sub-continent. These hymns provide insights into diseases prevalent during the period and their perceived causes. Most ailments, both physical and mental, were attributed to malevolent spirits and cures consisted of rituals, charms, mantras, medicines and surgical intervention. The hymns in the Atharva Veda, the last of the four Vedas, and largely composed after the Aryans were well settled in the sub-continent, indicate that indigenous non-Aryan healing practices had influenced the Vedic Aryan healers.

Post-Vedic era

The Sanskrit-speaking Vedic Aryan influence eventually spread eastward from the Punjab and Doab region towards the Middle Gangetic plains, which had its own socio-cultural and linguistic context. This

was a period when diverse cultures were interacting in small kingdoms and urban centers and there was growing awareness of the influence of life-style and regimens on health and well-being. In such a context, in the region east of the confluence of Ganga and Yamuna, Buddhism, Jainism and other new ascetic and philosophical movements arose. Many of these movements promoted free spirit of enquiry and experimentation in all fields of knowledge, especially in medicine. We find early Buddhist and Jaina texts in Prakrit (Pali and other vernacular languages) describing the use of medicines, surgical procedures, trepanation, purges and emetics, practices consolidated from all levels of society. The early texts also recognized the importance of cultivating compassion and humanistic values as being essential for health and well-being (3). The poor, those sufferings from disease and those afflicted by sorrow should be helped. Even insects and ants should be treated with compassion, just as one's own self. Ashtangahrdayam Sutrasthanam (2.23)

Buddha himself was seen as the "healing guru" (Bhaishajyaguru) and healing practices were part of the Buddhist monastic tradition. Medical centers privileging humanistic values that were attached to Buddhist monasteries catered to monks and lay persons. Buddhist monks disseminated Indian medical knowledge westward to Persia and Central Asia, to China and to South-east Asia. Buddhism also took with it medical knowledge to southern part of the sub-continent and Sri Lanka, especially during and after the reign of Ashoka the Great.

The 18 Siddhars and their respective contribution to system of Siddha

Thiru Agastya Siddhar

He is the Father of Tamil Literature. He compiled first Tamil grammar called Agathiyam. He lived in the 6th or 7th Century BC. He is direct disciple of Lord Siva.

Specialized in language, alchemy, medicine, meditation, & spirituality (yogam & gnanam).

In addition, Agastya has 96 books in the name of Agathiyar - Vaidiya Sigamani, Chendhooram - 300, Mani-400, Sivajalam, Sakthijalam etc.

Still belief is that the healing spirit of Agathiya hovers in the mountains of the Courtalam in the southern end of Tamil Nadu.

Thiru Thirumoolar Siddhar

The Prince of Mystics said to be the disciple of Nandhidevar. His age fixed approximately between 5th and 8th centuries. His work Tirumandiram, deals with the body and soul. Thirumanthiram is still the Bible for Thanthrik Yoga.

Thirumoolar is considered as the Emperor of Siddha system of medicine who is the prime author for the famous literary works of THIRUMANANTHIRAM and SAIVA SIDDHANTAM, which framed the basic principles of Siddha system.

A hypothesis of Thirumoolar in Atomic theory has been reinstated as Nanotechnology in this decade. His principles on Physiology in Siddha system are astonishing. Thirumoolar is the only Siddha who emphasized more on sound mind in a sound body by which one can achieve the mortality by kalpa yoga procedures.

Versions of Thirumoolar are certainly appropriate for this present /

modern, stressful world. It is helpful in combating non-communicable diseases such as myocardial infarction, degenerative diseases, and depressive disorders. Regular practice of yoga will undoubtedly improve the over-all health and human character for the better.

Thiru Korakkar Siddhar

He is known as Korakkanathar. His Guru was Allama prabu. His Disciple was Siddha Nagarjunar.

His Contributions are Korakkar brahma gnanam 1 - Korakkar kalai gnanam 500(endangered) - Korakkar vaippu (Endangered), Korakkar brahma gnanam soothiram, Korakkar karpa soothiram.

Special notes on Korakkar states that he has specially used kanja (Indian hemp) in his preparations poorana lehyam/chooranam and so that herb is named after him.

Thiru Konganar Siddhar

Konganar is considered as the son of Bogar. His period is said to be 4th and 5th centuries B.C.

He has lived probably in Koganagiri of Kongunadu in Tamil nadu.

Out of all his works, more than 40 deal with the alchemy and the elixir (muppu) of life.

He has also contributed more on philosophy, medicine, and spiritual practices.

Thiru Edaikkadar Siddhar

The period of Edaikkadar was between 11 th and 12 th century AD. His place of birth was Thiruedaikkodu

His Guru was Karuvurar/ Bogar/Navanatha siddhars, and his disciples were Alukanneesar /kudhambai/kaduveli. He attained Samadhi at Thiruedaikkodu.

Special notes on Edaikkadar are that his contribution towards Rasavatham/Kayakalpam is remarkable.

Thiru Karuvloorar Siddhar

The Period of this siddhar is said to be 11th century AD. He is also known as Karuvur thevar.

His Place of birth is Karuvur. His Guru was Bogar/ Kamalamuni. His Disciple was Edaikkadar.

His Contributions are- Karuvurar vadha kaviyam Karuvurar siva gnana bodhakam Thiru isaippa.

Special notes on Karuvloorar are that His contribution in construction of Tanjore temple is enormous. There is a special siddhar sannidhi for him even now at Tanjore big temple.

Thiru Therayar Siddhar

He is the latest siddhar lived. His period is fixed between 14th & 15th Centuries. He is considered to be the master of all the fields like astrology, mysticism, alchemy, medicine and language. The degree of his scholarship is considered supreme. The style of the language is considered as the best as any contemporary Tamil poets.

He has mastered all the languages like Telugu, Kannada, Malayalam, Tamil, Thulu, and Sanskrit.

His Guru (Master) was Dharmasowmiyar.

His work on medicine especially on classification of diseases with their managements and prognosis are highly praise worthy.

Thiru Bogar Siddhar

His period is ascribed 4th Centuries B.C. It is believed that he has traveled to China and propagated the spiritual

philosophy in China. He is considered as the descendant of Thirumoolar.

He has attained samathi at Palani.

It is considered that the statue of Lord Muruga was concocted with Nava pasana (Nine arsenical compounds). He has contributed on the field of alchemy, medicine and yoga.

His contribution on the synthesis of mercury, mercurial compounds and arsenical compounds are note worth. More than 42 works on Siddha medicine are found to be available on his name.

Thiru Chatta muni Siddhar

His period was 11th century AD. He was also called as Kamblichattamuni/kailasa chattamuni/sattanadar. His place of birth was in Srilankan. His Guru was Dakshinamoorthy/ Nandhi. His Disciple was Sundarandhar. He attained Samadhi at Sirkali.

His contributions to Siddha literature was Satta muni pin gnanam 100, Sattamuni vadha kaviyam 1000, Sattamuni vatha soothiram 200, Sattamini gnana vilakkam 51, Thiru isaippa.

Special notes on this siddhar are that his contribution as guru for Alchemy is noteworthy.

Thiru Sundaranandar Siddhar

His period was during the 11th century AD. He was also known as Sorupamendra siddhu. His place of birth was in the Mahendra hills/Podhigai hills. His guru was Chattamuni. His disciple was Tamarakar. He attained Samadhi at Kudal/Thiruvarur/Varaka kundram.

His contributions to Siddha system was Sundaranandar siva yoga gnanam 32, Sundaranadar vakkyas sutram 64.

Special notes on this siddhar are that His expertise in preparation of chunnam is of great astonishment.

Thiru Ramadevar Siddhar

His period was during 6-8 century AD. He was also known as Yacob. His place of birth was Mahendra hills/Podhigai hills. His guru was Pulathiyar. His disciple was Tamarakar. He attained Samadhi at Alagar malai.

His contribution to the siddha was Rama devar 1000.

Special notes on this Siddhar is that his contribution in conversion of Sthula sariram into sukkuma Sariram and devlpmnt of kayakalpa as art and science.

Thiru Pambatti Siddhar

His period was in the 11th century AD. His place of birth was Marutha malai in kongunadu. His Guru was Chattamuni. He attained Samadhi at Sankaran koli.

His contributions to the siddha system were "All the versions related with gnana siddhi starting with Aadu Pambe."

Special notes on this Siddhar are that his "Atta maa siddhis of siddhars" are mentioned by him.

Thiru Machamuni Siddhar

His period was during the 11th century AD. He is also known as Nondi siddhar. His place of birth was in Machai desam in Pandya kingdom. His Guru was kapusundar/ agasthiyar/ pinnakkesar. His disciple was Sundarandhar. He attained Samadhi at Thiruparankundram.

His contributions to the siddha system were Machendra nadhar endra nondi siddhar padal.

Special notes on this Siddhar are He is called as "samayathitta siddhar" as he retained Sivabakthi.

Thiru Kudambai Siddhar

His period was during the 11th century AD. His place of birth was in Mayavaram. His guru was Alukaneesar. He attained Samadhi at Mayavaram.

His contributions to the siddha system was "Kudambai siddhar padalkal on philosophy of Siddhars"

Special notes on this Siddhar are that His works are more towards spirtial bliss and gnanayoga.

Thiru Azhuganni Siddhar

His period was during the 11 th and 12 th century AD. He was also known as Azhugai siddhar. His place of birth was Vaira giri. His guru was Edaikkadar. He attained Samadhi at Nagapattinam.

His contributions to the Siddha system were Siddhar gnanakovai.

Special notes on this Siddhar are that All his poems are pathetically melodious adressing the lady.

Thiru Ahappei Siddhar

His period was during the 11th century AD. His place of birth was in Marutha malai in kongunadu. His guru was korakkar. He attained Samadhi at Thiruvalankadu.

His Contributions to the siddha system was that of all the versions related with Gnana siddhi starting with "Devil mind-Endangered".

Special notes on this Siddhar is that - He is different from other siddhars mentioning search for peace instead of yoga.

Thiru Nandhi devar Siddhar

His period was during 11th century AD. His place of birth was in Marutha malai in kongunadu. He was considered the direct disciple of Lord Shiva. His disciples were Thirumoolar/ Romarishi/Dakshinamoorthy. He attained Samadhi at Sri Sailam in Andhra Pradesh.

His contributions to the siddha system were - Nandhi kalai gnanam 1000.

Special notes on this Siddhar are he is considered - "GURU OF GURUS".

Thiru Kakapusundar Siddhar

His period was during the 11th century AD. He was also known as Pusundar. His place of birth was at Vadasalai. His guru was Agasthiyar. His disciples were Romarishi / Vasinathar. He attained Samadhi at Kailaya padayam.

His contributions to the siddha system were "Pusundar Mei gnana vilakkam- 80/pusundar gnanam-19".

Special notes on this Siddhar was is expertise in "Thailatham, Anjanam, Vaidyam, & Vatham".

Ashtama siddhis - Powers of siddhars

The siddhars are believed to have powers which are described in detail in various yogic and religious texts. They also are said to have the power of converting their mass to energy and there by travelling to different part of the world and in to other part of universe. Anima (shrinking) - The power of becoming the size of an atom and entering the smallest beings Mahima (illimitability- measurless) - The power to become mighty and co-extensive that is the power of increasing one's size without limit. Lagima (lightness) - The capacity to be light (weight) though big in size

Garima (weight) - The capacity to weigh a lot, though seemingly being small.

Prapthi (fulfillment of desires) - The capacity to enter all the worlds from Brahma Loga to the nether world. The power of attaining everything desired.

Prakasym (irresistible will) -- Power of disembodiment and entering into other bodies (metempsychosis) and going to heaven and enjoying what everyone aspires for.

Isithavam (supremacy) -- Have the creative power of God and control over the Sun, Moon and other natural elements.

Vasithavam (dominion over the elements) -- Power of control over kings and gods.

Siddha medicine

Siddha medicine is considered as the oldest medical system known to mankind. Contemporary Tamil literature holds that the system of Siddha medicine originated in Southern India, in the state of Tamil Nadu, as part of the trio Indian medicines - ayurveda, siddha and unani. Siddha medicine is reported to have been practiced for more than 10,000 years ago

Siddhars were the premier scientists of ancient days. Siddhars mainly laid the foundation for Siddha system of medication. Siddhars were spiritual adepts who possessed the ashta siddhis, or the eight supernatural powers. Sage Agasthiyar is considered to be the guru of all Siddhars, and his disciples and Siddhars from other schools produced thousands of texts on Siddha, including medicine, and form the propounders of the system to the world.

The basic concepts of the Siddha medicine are almost similar to ayurveda. The difference is that, the siddha medicine recognizes predominance of Vaadham (air), Pitham (fire) and Kabam (earth) in childhood,

adulthood and old age, respectively. According to Siddha medicine, various psychological and physiological functions of the body attributed to the combination of seven elements: They are ooneer (plasma) responsible for growth, development, and nourishment; cheneer (blood) responsible for nourishing muscles, imparting colour and improving intellect. Then Oon (muscle) responsible for the shape of the body; the koluppu/Kozhuppu (fatty tissue) responsible for oil balance and lubricating joints. The others are elumbu (bone) responsible for body structure and posture and movement; then elumbu majjai (bone marrow) responsible for formation of blood corpuscles; and the last is sukkilam (semen) responsible for reproduction.

It is assumed that when the normal equilibrium of the three Vaadham, Pittham and Kabam is disturbed, disease is caused. The factors, which are assumed to affect this equilibrium, are environment, climatic conditions, diet, physical activities, and stress. Under normal conditions, the ratio between these three Vaadham, Pittham, Kabam are 4:2:1, respectively.

According to the siddha medicine system, diet and lifestyle play a major role, not only in health but also in curing diseases. This concept of the siddha medicine is termed as pathiyam and apathiyam, which is essentially a list of "do's and don'ts."

The objective of the treatment in siddha medicine is to keep the three factors in equilibrium and maintenance of seven elements. So proper diet, medicine and a disciplined regimen of life has been advised for a healthy living and to restore equilibrium of humors in diseased condition. Saint Thiruvalluvar explains four requisites of successful treatment. These are the patient, the attendant, physician and

medicine. When the physician is well-qualified and the other agents possess the necessary qualities, even severe diseases can be cured easily, according to these concepts.

According to the *Siddha concept*, matter and energy are the two dominant entities, which have great influence in shaping the nature of the Universe. They are called Siva and Sakthi in Siddha system. Matter cannot exist without energy and vice-versa. Thus both are inseparable. The universe is made up of five proto-elements. The concept of five proto-elements and three doshas in this system of medicine is quite similar to Ayurvedic concept pertaining to them. However there are certain differences in the interpretation (Narayanaswamy, 1975). The concepts behind diagnostic measures also show great similarities differing in certain aspects only. Diagnosis in Siddha system is carried out by the well-known 'ashtasthana pareeksha' (examination of eight sites) that encompasses examination of nadi (pulse), kan (eyes), swara (voice), sparisam (touch), varna (colour), na (tongue), mala (faeces) and neer (urine). These examination procedures are provided in greater detail in classical Siddha literature (Narayanaswamy, 1975).

In the *Siddha medicine*, the treatment should be commenced as early as possible after assessing the course and cause of the disease. Treatment is classified into three categories: devamaruthuvum (Divine method); manuda maruthuvum (rational method); and asura maruthuvum (surgical method).

In Divine method, medicines like parpam, Chendooram, guru, kuligai made of mercury, sulfur and pashanams are used. In the rational method, medicines made of herbs like churanam, kudineer, or vadagam are used. In surgical method, incision,

excision, heat application, bloodletting, or leech application are used.

According to therapies, the treatments of siddha medicines can be further categorized into following categories such as purgative therapy, emetic therapy, fasting therapy, steam therapy, oleation therapy, physical therapy, solar therapy, bloodletting therapy, yoga therapy, etc

The Siddhars used drugs that could be classified into three groups: thavaram (herbal product), thadhu (inorganic substances), and jangamam (animal products). The Thadhu drugs were further classified as: uppu (water-soluble inorganic substances or drugs that produces vapour when put into fire), pashanam (drugs not dissolved in water but emit vapour when fired), uparasam (similar to pashanam but differ in action), loham (not dissolved in water but melt when fired), rasam (drugs which are soft), and ghandhagam (drugs which are insoluble in water, like sulphur).

The drugs used in siddha medicine are classified based on five properties: suvai (taste), gunam (character), veeryam (potency), pirivu (class) and mahimai (action). According to their mode of application, the siddha medicines could be categorized into two classes.

Internal medicine used through the oral route and further classified into 32 categories based on their form, methods of preparation, shelf-life, etc.

External medicine includes certain forms of drugs and certain applications (such as nasal, eye and eardrops), and certain procedures (such as leech application). It also classified into 32 categories.

Siddha literature on medicine has about two hundred works in Tamil on Siddha medicine have rich and varied alchemical

ideas. Of special importance are Amudakalaijnanam, Muppu, Muppuvaippu, Muppucunnam, Carakku, Guruseynir, Paccaivettusutram and Pannir-kandam by Agastya; Kadaikandam, Valalai-Sutram and Nadukandam by Konganavar; Karagappa, Purva, Muppu-Sutram and Dravakam by Nandisvar; Karpam and Valai-Sutram by Bogar etc..

The Neem tree is regarded as sacred in Mohenjo-daro Civilization. In the annals of the ancient Siddha System of Medicine, the first medicinal plant mentioned as well as found a place, in ancient Tamil literature is Margosa or Neem. This has been used by Tamils from time immemorial as a deterrent for smallpox and other infectious diseases and also considered to possess powers to ward off evil spirits. Perhaps they were aware of the germicidal action and the medicinal properties of the Margosa, Tirumular, the great siddha is said to have been in deep penance for several thousands of years before the Christian Era in eternal bliss under a sacred pipal tree.

Siddha: Present Education system in Siddha in India

At present, there are seven Siddha institutions imparting education in Siddha System of Medicine in the country. Out of the seven, one Siddha Medical College is in the State of Kerala and the rest are in Tamil Nadu. Admissions are purely on the basis of common entrance test conducted by the Govt. of Tamil Nadu and by the Govt. of Kerala for the colleges situated well within the respective states.

The Central council of Indian Medicine regulates the education of Siddha system in the country. Within the council, there is a separate education committee for

this system. The education committee is charged to deal with all matters pertaining to Siddha education including the development of a detailed curriculum and syllabus both at under-graduate levels.

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ISLAMIC BANKING IN INDIA - SCOPES & CHALLENGES

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Abstract

Islamic banking refers to a system of banking activities that is consistent with the Sharee'ah (Islamic law) and guided by Islamic economics. Thus, banking procedures including payment of Ribaa (usury or interest) is Haraam (Islamically prohibited). Islamic law also prohibits trading in financial risk (which is seen as a form of gambling), investing in businesses that include alcohol or pork, or businesses that produce anti-Islamic media, etc. In the late 20th century, a number of Islamic banks were created, to cater to this particular banking market. The first modern experiment with Islamic banking was undertaken in Egypt under cover without projecting an Islamic image for political reasons. The pioneering effort, led by Ahmad El-Najjaar, took the form of a savings bank based on profit-sharing in the Egyptian town of Mit Ghamr in 1963. This experiment lasted until 1967, by which time there were nine such banks in the country. Islamic banking has the same purpose as conventional banking except that it operates in accordance with the Islamic rules, known as Fiqh Al-Mu'amalaat (Islamic rules on transactions). The basic principle of Islamic banking is the sharing of profit and loss and the prohibition of Ribaa. Amongst the common Islamic concepts used in Islamic banking are profit sharing (Mudhaarakah), safekeeping (Wadee'ah), joint venture (Mushaarakah), cost plus (Muraabahah), and leasing (Ijaarah). There are several other approaches used in business deals. Islamic banks lend their money to companies by issuing floating rate interest loans. The

floating rate of interest is pegged to the company's individual rate of return. Thus the bank's profit on the loan is equal to a certain percentage of the company's profits. Once the principal amount of the loan is repaid, the profit-sharing arrangement is concluded. This practice is called Mushaarakah. Further, Mudhaarakah is venture capital funding of an entrepreneur who provides labor while financing is provided by the bank so that both profit and risk are shared. Such participatory arrangements between capital and labor reflect the Islamic view that the borrower must not bear all the risk/cost of a failure, resulting in a balanced distribution of income and not allowing lender to monopolize the economy. Islamic banks have grown recently in the Muslim world but are a very small share of the global banking system. Micro-lending institutions such as Grameen Bank use conventional lending practices, and are popular in some Muslim nations, but are clearly not Islamic banking. The present study has been conducted to give an overview of Islamic Banking in India, its Scopes and Challenges. The study is fully based on Secondary sources.

Key words: Islamic Law, Islamic Economics, Ribaa, Haraam, Islamic Image for Political Reasons, Savings Bank and Conventional Banking.

Introduction

Islamic banking applies the laws, values and beliefs of the Islamic faith to its method of operations. The term *Sharia* means laws, values and religion. The term *mu'amalat* refers to the rules of Sharia that apply specifically to contracts and transactions. In essence, the Sharia provides the moral values for Islamic banking. It is like a code of ethics. The Sharia is the key to understanding Islamic banking. The Sharia derives its rules from three sources, which are the Quran, the Sunnah, and Islamic religious scholars. The Quran contains the revelations of Allah or God. According to Muslims, Allah made these revelations to the prophet Muhammad. The Quran is the source of Islamic law. The Sunnah refers to the teachings of Muhammad. It also includes the way Muhammad lived his life, which serves as an example for followers of Islam. The Sunnah is contained in the Hadith, which are books. To understand the Quran, a person must also study the Sunnah. Islamic religious scholars provide interpretation, guidance, and advice for institutions engaged in Islamic banking. If the Quran and the Sunnah do not address a particular situation, then Islamic religious scholars will provide guidance for Islamic banks. Islamic religious scholars have developed Sharia supervisory boards or advisory boards to fill the needs of Islamic banking. These boards help Islamic banks by ensuring compliance with the Sharia. The Sharia boards are independent of the banks and function like a regulatory agency. Interpretations provided by the Sharia boards must be consistent with the Quran and Sunnah. Islamic banks must comply with the religious rulings of the Sharia boards. The term *fatwa* refers to a ruling of the Sharia board. If a financial institution does

not comply with the Sharia, then it is not engaged in Islamic banking. A key rule of Sharia applicable to Islamic banking is to avoid the assessment of interest. The Quran teaches that Allah has forbidden *riba*. Riba means interest or usury. Accordingly, Islamic banking cannot charge interest on its loans. Furthermore, Islamic banking cannot pay interest to its customers for depositing money into savings accounts with the bank because the Sharia forbids both assessment and payment of interest. Islamic banks provide services comparable to the services provided by western banks. Examples of services include checking accounts, electronic fund transfers, travelers' checks, safe deposit boxes, and letters of credit. The bank charges its customers a fee for the various services instead of interest. An Islamic bank must obtain prior approval from the Sharia board before offering any new products or services. After obtaining approval, the bank may introduce the new products and services to its customers.

Objectives

The present study has been conducted with the following aims/objectives:

1. To know about the Islamic Banking in India
2. To study the feasibility of Islamic Banking in India
3. To analyse the scope and opportunities of Islamic Banking in India
4. To study the threats and challenges of Islamic Banking in India

Methodology

The study is mainly based upon the collection of secondary data. The secondary

data was collected from various sources of publications such as Magazines, Journals, Research articles, Internet and un-published thesis.

Islamic Banking in India

Even after forty years, since nationalisation of the banks about 60% population do not have access to formal banking and only 5.2 % of villages have bank branches. The financial exclusion of a large segment of the population has far-reaching implications for the socio-economic and educational uplift of the masses. These financially excluded classes would not hesitate in sharing a "returne on their investment but they often find it difficult to meet the demand of a pre determined return unrelated to the yield. If finance is available without the burden caused by pre-determined interest rates, it will be a welcome development for the marginalized and also especially for same. Interest-free Islamic Banking can fill up this gap. For Muslims, as per the Sachar Committee report based on census 2001 data, the percentage of household availing themselves of banking facilities is much lower in towns and villages where the Muslim population is high. This is due to a certain mindset prevailing in the banking sector which has categorized Muslims and Muslims dominated areas as Negative Zones as documented in Sachar report. Prohibition of interest and thus for reasons of faith Muslims are away from the conventional banks as referred to in the report of the Committee on Financial Sector Reforms of the Planning Commission headed by Dr. Raghuram Rajan. In the absence of an alternative to the convention based on interest, in the state of Kerala where Muslims make up around 25% of the population of Kerala, which was 31.8 million

according to the 2001 Census, it is reported that thousands of crores earned in interest is kept in suspended accounts, as believers do not claim it. Muslims both rich as well as those employed in the Gulf invest their money on gold and real estate which are not productive investments. They also indulge in lavish spending in marriages and other rituals and many of them fall into trap of bogus financial institutions lose their hard earned money. The collapse of leading Wall Street institutions, notably Lehman Brothers, and the subsequent global financial tsunami and economic recession, Islamic banking is seriously being considered and has emerged as a possible alternative to the conventional banking because of the followings:

- It is based on Ethical and Socially Responsible Investments (SRI)
- It aims at Equity and Justice and leads to poverty alleviation and
- It acts to new dimension to assets and actual projects aiming to support real economic growth instead of financial engineering.
- It provides services to under banked populations ignored by conventional banks

In 2005, Government of India asked Reserve Bank of India to examine Islamic banking instruments and constituted a Working Group headed by Mr. Anand Sinha, Chief Manager, Department of Banking and Operation and Development along with senior Bankers from SBI, ICICI and Oman International Bank that came up with its report in 2006 which said: In the current statutory and regulatory framework it would not be possible for banks in India to

undertake Islamic Banking activities and concluded that if the banks are allowed to do Islamic banking appropriate amendments are required in Banking regulations Act 1949. Another significant development has taken place in the state of Kerala. Govt. of Kerala under KSIDC (Kerala State Industrial Development Corporation) has taken a courageous and commendable step to form an Islamic Investment company named Al Barakah Financial Services Company, an NBFC after an exhaustive feasible report undertaken by a reputed international consulting firm Ernst & Young. This NBFC will be turned into a global Islamic bank as soon as the RBI accommodates it after an amendment in the Banking regulations. Dr. Subramaniam Swamy has submitted a petition in the High court to stop the participation of the Kerala Government. Admission of his petition has put a hold on the proceedings for the time being. Almost all the foreign banks have started their Islamic Banking units or divisions in their respective banks. In India, a large amount of funds are lying in current accounts because of the reason of avoiding interest. In some localities, certain communities are not banking because of their attitude towards interest. These funds can be taped into the interest-free banking net work and the dividend or profit.

Islamic Banking in Kerala

Kerala set the stage to start first Islamic non banking finance company (Al Barakah Financial Services Ltd) in India with the partnership of state government department (Kerala State Industrial Development Corp-KSIDC) after dismissal of petition filed by Subramaniam Swamy and RV Babu in High court. Barakah would be a unique company with an authorized share

capital of Rs.1, 000 Crores and would perform on the principles of Islamic financial institution. Al Barakah will not operate as a bank and extend loans but make direct investments into infrastructure projects not linked with pork, alcohol and other non Halal products, after which profits would be shared in the form of dividends and not as interest. KSIDC has 11 percent stake and rest would be raised by NRIs and state Muslim population. The Al Barakah promoters' team has P Mohamed Ali as chairman, CK Menon and MA Yusuf Ali as vice chairmen, and PNC Menon (Shobha group), Siddique Ahmed (Saudi Arabia), EM Najeeb (Air Travel Enterprises), Abdul Wahab, PA Ibrahim Haji, and PK Ahmed, and two representatives of the KSIDC, namely T Balakrishnan and VKC Mohammed Koya, as the other members. The final board will be constituted after investors pick up stakes in the company. Kerala has cosmopolitan society with the mixture of different faiths. It has a reputation of being, communally one of the least sensitive states in India. According to the 2001 Census of India figures, 56% of Kerala residents are Hindus, 24% are Muslims, 19% are Christians, and the remaining follow other religions including Sikhism, Jainism, Buddhism, Judaism. In oppose to common perception that initiative of Islamic financial company has been taken by state government to woo the Muslim voters, we analyzed that financial company based on Islamic finance will attract the Muslim emigrants of state from gulf region NRKs to invest the money in infrastructure projects based on Shariah principles instead of keeping the same in cash form. As per CDS report for the year 2008, Muslim constitutes around 40% shares of total emigrants of Kerala. Muslim has almost 45% percent share (18998 crore INR) of total

state remittance flowing to state from overseas. As per the report "Inflow of about Rs 43,288 crores to the Kerala economy by way of remittances has had a very significant effect on the state's economy and the living conditions. For a total population of 3.371 crores in Kerala in 2008, the total Remittance of Rs 43,288 crores means an average per capita remittance of Rs 12,840. For an average household, it is Rs 57,215 per year. Remittances thus contribute substantially to the annual income of the households in Kerala. Remittances were as much as a third (31 percent) of Kerala's NSDP. The per capita income of the state was Rs 41,814 without including remittances but would be as much as Rs 54,664 if remittances were also included. The importance of remittances in Kerala is evident from the fact that remittances were 1.74 times the revenue receipt of the state, 5.5 times of the money Kerala got from the Central Government, 2.3 times the annual non-plan expenditure of the Kerala Government. The remittances were sufficient to wipe out 70 percent of the state's debt in 2008. Remittances were 36 times the export earnings from cashew and 30 times of those from marine products."

All these aforementioned facts indicate to the positive results which would reflect in state economy by incorporation of Islamic financial company. After getting the consent of High court, Kerala industry minister Elamaram Kareem said "There is enormous interest among Gulf-based NRIs in investing in Kerala through the Shariah route. There has been an offer to bring in Rs 10,000 crore from Oman alone, through the initiative of Muscat-based Keralite businessman, P Mohamed Ali", "The interest in the proposed NBFC is so strong, that immediately after it was floated a large

corporate with interest in multiple domains sought 74% stake in it, and the Doha Bank expressed desire to pick up a 46% equity", says Kareem. After introduction of Shariah index in Bombay stock Exchange (BSE), it is second serious attempt to include the Indian Muslim in mainstream financial setup and certainly would be milestone to achieve the inclusive growth vision of country.

Feasibility of Islamic Banking in India

The feasibility of Islamic banking in India is questioned by the critics on the ground that interest plays a crucial role in the savings and investment of funds in the economy. Although Islamic banking has the same purpose as conventional banking, the profit and loss sharing and the prohibition of interest are fundamental to the functioning of the Islamic banks. The banking system currently operating in India is essentially interest based system. The whole credit system is built upon the institution of interest. Under the system, the borrower is obliged to pay a predetermined rate of interest on the one amount borrowed even though he may have incurred losses. The relationship between the bank and its client is, therefore, that of creditor and debtor. This has led to so many economic and social evils among other things. From the foregoing, it is obvious that the detrimental effects of interest (applicable to conventional banking) are evident as interest was originally forbidden by all major religions of the world (Islam, Christianity and Judaism in particular). Even the non-Muslim scholars, economists and bankers acknowledge that Islamic banking has made a place for itself in the whole world of finance. The Vatican has put forward the idea that "the principles of Islamic finance may represent a possible cure for ailing

markets. The main goal of the Islamic economic system is social justice and equality. It tries to be fair to one and all. It helps in promoting individual enterprise and also controls the economic system in a fair and equal manner. In the Islamic financial system, the financial institutions (banks) become a partner in business. The utilization of the funds from the institution by a business house or an enterprise is on a profit and loss sharing basis. Gains from the business as well as losses to the business are shared proportionately by the institutions and the enterprise. The benefits of Islamic banking in a growing economy like India cannot be overemphasized. Islamic banking will contribute significantly to the overall development of the country by developing micro-credit schemes aimed at improving the job prospects for the poor and the downtrodden. There are also ample opportunities to attract foreign direct investment (FDI's) into the country especially from the oil producing Muslim countries.

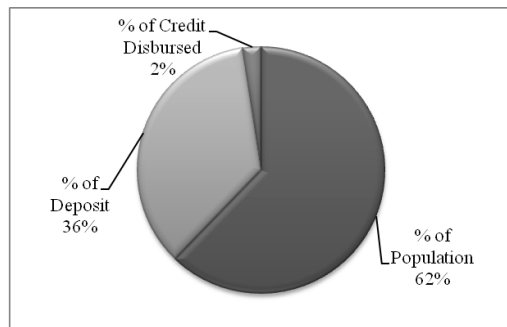
Rationale of Islamic Banking in India

Liquidity crunch has been rocking the financial world. Banks have been reporting lack of liquidity in their systems leading to India incorporations inhibited access to credit and thus retarding growth and investments. The Reserve Bank of India (RBI) has exhibited a biased dependence on interest rate structures and reserve ratios to tackle the crisis, in the short term. Further, the shaken economies of the West have become largely stringent in their overseas investments and have been pulling out money from the Indian system to finance their domestic needs. The central bank's efforts to ease interest rates to enhance liquidity in association with the country's

large dependence on funds from the West (Europe and the US) which are dwindling lately, is leading to depreciation of the rupee and inflation, thus entangling the economy in a vicious circle. An effort to pause and take notice of an age old yet, ironically nascent mode of banking based on Shariah principles of Islam evidently holds potential to relieve the Indian financial sector of its troubles.

Demographic Trends in India

India has the third largest Muslim population in the world, which totals to around 161 billion (2011 census). Arguably, most Muslims, bound by their religious faiths, have stayed away from the conventional interest based banking system. For the largest democracy in the world, which holds secularism as one its most important principles, equitable access to bank credit for every section of the society should remain one of the primary concerns. Census data shows that the percentage of households availing banking facilities is much lower in villages where the share of Muslim population is high. The Sachar Committee Report, which analyzed the condition of Muslims in India, pointed out the lack of access of bank credit to this section of the country. Alarming, Muslims who amount to around 14% of the country's population hold only around 7.4% of the deposits and have received only 0.5% of the credit disbursed by State cooperative Banks (SCBs). Though low income levels are one of the mentioned reasons. Strict adherence to religious bindings is an important concern that cannot be overlooked in this context. Also, the study shows that participation of Muslims in banking related jobs is as low as 2.2%, a clear indication that the community has remained uncomfortable with *riba* (interest) based activities.



Source: Sachar Committee Report on Indian Muslims

Chart: Access of Bank Credit for Indian Muslims

India Takes Key Step Toward Full-Fledged Islamic Banks

India is planning to set up a body to fine-tune and promote Islamic finance before issuing license to start full-fledged banking operations, according to one of the country's senior ministers. "The formation of the entity is an important step forward. We need to set a framework for rules for different financial products to be offered by these banks or through the Islamic banking windows," said Rahman Khan, India's minister for minority affairs. He was talking to Arab News on the sidelines of the international seminar on Interfaith Harmony and Tolerance in Kuala Lumpur organized by the International Islamic University Malaysia (IIUM) in association with Kerala-based Ma'din Academy recently. "We will introduce a financial product like Tabung Haji which would be a great relief to those who want to undertake the pilgrimage," said the minister, who has aggressively been pursuing the idea ahead of the general elections two months away. Tabung Haji, Malaysia's Haj management system, provides an opportunity for Haj aspirants to systematically invest money that grows and

allows the depositor to undertake the pilgrimage to the holy cities of Makkah on its maturity. The money is reinvested in Shariah-compliant vehicles that give reasonable returns. "It mainly goes into infrastructure funding. We build roads, bridges and other basic infrastructure using this fund. There are big office complexes and housing projects that it has funded," said Rajah Mohammed Abdullah, chairman and chief executive officer of the Muslim World Biz, which holds global summit on Islamic finance here every year. Last year, India's central bank, Reserve Bank of India, decided to give license to non-banking financial companies to offer Shariah-compliant products and Cheraman Financial Services Limited (CFSL), launched by Kerala with the support of prominent expatriate entrepreneurs in the Gulf, was first to get the RBI license. Khan wrote to the RBI Governor, Raghuram Rajan, saying it was the duty of the State to facilitate every citizen to practice and follow their religion under the Constitution and the governor, while accepting his view, wanted certain amendments to the laws concerned. Khan has urged the ruling party leadership to expedite the process before the elections. "This is a great development everybody was looking forward. It'll help India attract a lot of foreign and domestic investments in infrastructure development and other core areas," said Siddeek Ahmed, one of the directors of the CFSL. India needs huge investments to put its economy back on track and to give the much-needed push to its ambitious infrastructure development plans. The Islamic finance is estimated to be a US\$2.1 trillion industry by the end of this year and it is seen as a small but decisive step towards opening up the sector to interest-free banking. "I personally hope

that the proposed Haj fund will ultimately lead to the undesirable practice of government offering subsidy to Hajj pilgrims," said Ahmed, who heads the Saudi-based ITL-Eram group. "Cheraman did not to set up such a fund because we found the government funding was not desirable as its sources of income include liquor and gambling". Nonresident Indian billionaires based in the Gulf, P Mohammed Ali, PNC Menon and CK Menon, are among other directors of the NBFC that follows Islamic principles in which the state government holds 26 percent equity. It was not allowed to accept deposits from the public or offer retail banking services, which needs amendments in Indian laws, making it inaccessible to ordinary citizens who want to make small investments. In fact, Raghuram Rajan, the chairman of the RBI, was serious about banking sector reforms that would pave the way for full-fledged Islamic banks and Islamic banking counters at commercial banks like in many other countries, especially in Europe. In 2008, a high-level committee on financial sector reforms headed by Rajan recommended interest-free finance and banking in the "interest of inclusive and innovative growth" and suggested taking measures "to permit the delivery of interest-free finance on a larger scale, including through the banking system". Islamic banking and finance is now present in over 75 countries including Australia, France, the UK, Hong Kong, Singapore, Luxembourg, South Africa, Sri Lanka and Malaysia, which claims to be its capital. In India, there are a lot of Muslims who did not claim interest on deposits or give them in charity and, according to a 2009 study there are unclaimed interests worth Rs50bn lying in Kerala banks alone. Cheraman, named after the king who is believed to have built

India's first mosque in the Kerala town of Kodungallur, plans to offer leasing and equity-finance products under Islamic principles to begin with. It has already started funding startup companies and infrastructure projects and floated the Rs 2.5bn Cheraman Fund, a private equity fund with a minimum of Rs10 million set by Securities and Exchange Board of India (SEBI) per investor. It also has a subsidiary Cheraman Infrastructure for "channelizing ethical investments for developing world class industrial, social and residential infrastructure" in Kerala. This business vertical focuses on infrastructure development activities through Build Operate and Transfer (BOT) and other related modes. The company targets development of industrial and knowledge parks, standard design modules, logistics parks, special economic zones, electronic parks, roads and urban transportation, social infrastructure like hospitals and educational institutions, housing and shopping malls.

Opportunity/Scope of Islamic Banking in India

India with a 15% Muslim population, the highest in a non-Islamic country and second highest in the world offers huge opportunities to exploit. The size of the market will be very large as the Indian population is above 100 crore and Muslim population itself is about 15 crore and majority of them, in the name of religious faith, are looking for interest free banking and finance. It is pertinent to mention here that Islamic banking is not meant for Muslims only but non Muslims may also avail the benefit of it. And it is feasible to have a parallel banking system based on Sharia along with a conventional one. After 9/11, most of these countries started pulling out

their investments from the US and Europe because of the fear of freezing of assets. Another reason could be the slowdown in the economies of western countries. A growing Indian economy has created a huge enthusiasm among Islamic nations as it sees the unlimited opportunities it can avail. In fact, five Indian companies, Reliance Industries, Infosys Technologies, Wipro, Tata Motors and Satyam Computer Services figure in the Standard & Poor's BRIC Sharia Index. Eleventh Five Year Plan envisages inclusive growth with development in all sectors of economy. Islamic banking is an effective mechanism to subjugate the liquidity and inflation problems along with allowing inclusive growth. For real inclusive growth, we have to ensure increase in income and employment status of workers in all segments. If Islamic banking is introduced, the inadequate labor capital ratio, for informal sector workers associated with agriculture and manufacturing industries could be resolved through equity finance, which might be a revolution in our agriculture and unorganized sector. With improved labor capital ratio, our vulnerable workers associated with agriculture and unorganized sector might be able to compete effectively with the formal sector workers. Thus Islamic Banking may financially empower majority of Indian workers. Islamic banking may induce our political leaders to substitute grants and subsidies with equity finance schemes through specialized financial institutions because equity finance allows access to credit without debts of borrowers. Equity Finance helps achieve self-reliability which never comes through grant and subsidies. Islamic banking should not be a religion based banking business, but could be profitably used to resolve our issues pertaining to economy. Moreover with

introduction of Islamic banking, Indian government will certainly gain diplomatic advantages to make financial dealings with Muslim dominated nations especially to attract trillion dollars of equity finance from the gulf countries. This is more important after the fall of the titans like Lehman Brothers because it reflects the economic downturn in the west and the need of alternative sources of FDI for the Indian economy. India needs to provide a congenial economic environment to attract the financial inducement from the Gulf region. Islamic scholars have defined market instruments in length and they have permitted with some conditions to have investments in stock market. Certain broad criteria are:

- The company's activities should not include liquor, pork, hotel, casino, gambling, cinema, music, interest bearing financial institutions, conventional insurance companies, etc.
- The total interest bearing debt of the company at any point in time should remain below one third of its average market capitalization during the last twelve months.
- Its aggregate of account receivables should remain below 45% of total assets.
- If company has any interest bearing income it should not be more than 10% in any condition.

While Sharia compliant investment avenues are now becoming available in most countries, India has not seen large-scale development. To estimate the scope of Islamic investment opportunities in the Indian stock market, it is imperative to examine stocks that conform to Islamic Shariah principles "Out of 6,000 BSE listed

companies, approximately 4,200 are Sharia compliant. The market capitalization of these stocks accounts for approximately 61% of the total market capitalization of companies listed on BSE. This figure is higher even when compared with a number of predominantly Islamic countries such as Malaysia, Pakistan and Bahrain. In fact, the growth in the market capitalization of these stocks was more impressive than that of the non-Sharia compliant stocks. The software, drugs and pharmaceuticals and automobile ancillaries sector were the largest sectors among the Sharia compliant stocks. They constitute about 36% of the total Sharia compliant stocks on NSE. Further on examining the BSE 500 the market capitalization of the 321 Sharia compliant companies hovered between 48% and 50% of the total BSE 500 market capitalization."(Source: www.islamicequity.co.in)

Another opportunity is mutual fund which is based on 100% equity. These funds are invested in different sectors like IT, automobile telecommunication, cement. In fact, Tata Mutual Fund made a pioneering attempt when, at the instance of the Barkat and some other Islamic financial group, it launched Tata Core Sector Equity Fund in 1996. This scheme was specially tailored keeping in view the Muslims' inhibition of dealing with interest bearing and haram investments. This scheme surprised many by being able to raise Rs. 230 million from the public. Moreover, large number of Muslims who are considered unworthy of credit by commercial banks would welcome Islamic banking. People prefer to put their money in gold or jewellery, which is the worst kind of investment from the economic point of view. Some Islamic societies in India accept deposits and lend money, but can't make a

business out of it because of the Sharia's prohibition of interest. And they are not able to convert themselves into banks because the government will not permit any form of banking without interest. Some of them have collected crores in interest-free deposits, but they do not have any avenue to invest that money,

Threats and Challenges

Islamic banking could be a huge political issue. Certain parties might abhor the use of the word "Islamic" and could term it as anti-Indian. They might argue that the very concept of Sharia banking would go against the secular fabric of our country. We are already facing problems pertaining to Muslim Personnel Law and trying to implement Uniform Civil Code. Therefore, at this juncture, if we introduce Islamic banking in India, it will create more problems than solving the issue. Moreover, it may bring financial segregation in the economy. The compartmentalization of Sharia compliant and Non Sharia Compliant banking might be used by certain vested interest to communalize the finance sector in India. Such questionably sane but unquestionably dangerous trend must be prevented with full might.

Conclusion

Islamic banking is at an incipient stage. The existing legal framework does not permit Islamic Banking. Only selective activities like equity investment is possible, while trade finance aspects like taking title to goods is not possible. A lot of amendments need to be carried out in the prevalent legal set up. Appropriate models need to be selected and implemented to suit society's diverse financial needs. Islamic Bank of Britain, Islamic banks of Thailand,

Singapore and USA may be glaring models for Indian bankers. The reputed domestic and international banks along with the collaboration of RBI should be involved in the process of determining and implementing Islamic Banking products. The importance and relevance of Islamic banking in India in the context of "Financial Tsunami" that has taken place in recent times further enhances the need of Sharia banking. Also the political parties need economic rationality to convince majority of voters that Islamic banking is not being introduced to please Muslim voters but to genuinely boost faster and inclusive growth for the Indian economy. Obnoxious politics in the name of religion must be avoided. I personally believe to refer 'Islamic Banking' as 'Interest Free Banking' so that it could be looked through the broad economic kaleidoscope and not a narrow religious prism. With only minor changes in their practices, Islamic banks can get rid of all their cumbersome and sometimes doubtful forms of financing and offer a clean and efficient interest-free banking. Participatory financing is a unique feature of Islamic banking, and can offer responsible financing to socially and economically relevant development projects. This is an additional service that Islamic banks offer over and above the traditional services provided by conventional commercial banks. Such a system will offer an effective banking system where Muslims in India may invest in pursuant to Islamic principles and

the rest may have an alternative to interest bearing conventional banking. Both systems can co-exist. Let the people of the largest democracy decide democratically which one they should bank upon. The young sapling of Islamic banking must be nurtured by the Government so that the country may reap the benefit of its fruit in the coming period.

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LEARNERS AUTONOMY IN TEACHING OF ENGLISH

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Abstract

The ability to take charge of one's own learning makes the learner to play an active role in participatory democracy. Thus Learner autonomy demands learners' involvement, reflection, and appropriate use of the target language. This paper highlights the importance of promoting learner autonomy among language learners, certain methodology issues, possible adaptation for later use, and role of technology in promoting learner autonomy.

Keywords: Learners, Learners autonomy, Technology and methodology.

Introduction

Teaching of English becomes a challenge, especially in those language learning environment where exposure to English language is limited to the classroom and the language is absent in the speech community of the learners home or his immediate neighborhood especially peer group.

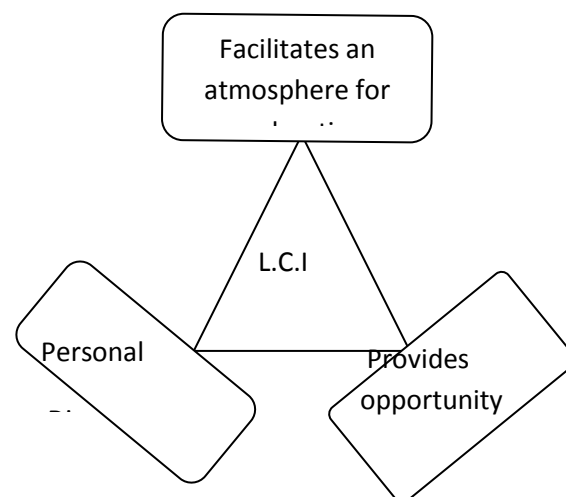
To understand the nature of language and language acquisition, the 'teaching of English' attempts to take into consideration the issues directly related to teaching methodology in English language teaching while focusing on nature of learners and learner factors.

In poor learning environment, the opportunities of learning English are severely limited and occur only in the formal educational setting, especially restricted to the text book. This makes the learning of the language for more difficult. On these situations, the teacher needs to be

especially sensitive to the motivation/need of the learners for learning the language so that he/she may adapt the materials and organize the learning environment to satisfy the learner's needs.

In a country like ours, where the learners differ considerably with reference to their needs for learning as well as their competence in the language, an omnibus curriculum cannot be relevant.

LEARNER-CENTERED INSTRUCTION



- Under this approach, the learners should be provided with the atmosphere in which the learners need to explore the meaning and understand both the risks and rewards of seeking new knowledge and understanding.
- Learners must be given frequent opportunities to confront new information and experience in

search for meaning by using their past experience without the dominance of a teacher.

- New meaning should be acquired through a process of personal discovery. The methods adopted for this must be individualized and adopted to the learner's own styles and pace for learning.

Learner Autonomy

Knowledge is that which is required through personal experiences.
-- Thiruvalluvar.

Learner autonomy is nothing but learners accepting responsibility for their process and sharing in the decisions for the learning process. Learners who take up learning responsibility can achieve their learning targets. For eg. how students working in groups on projects of different themes took up responsibility for their learning.

A curriculum should be framed to imply/impart quality education. Quality education promotes the innate potential of learners, inculcation of self-discipline, assimilation of the best learning experiences which result in creating interest in learning among students.

To promote autonomous learning in primary education (ABL method), NAF (National Curriculum Framework) 2005 introduced five cardinal principles in the Elementary Teacher Education are as follows:

- ✓ Connecting knowledge to life outside the school.
- ✓ Learning shifts away from rote methods.

- ✓ Enrich the curriculum beyond text books.
- ✓ Making examination more flexible and integrating them with classroom life.
- ✓ Nurturing an overriding identity informed by caring concerns within the democratic policy of the country.

Role of Teachers in Learning Autonomy

Teachers are seen as facilitators, counselors and resources. They should

- Involve the learners in a non-stop quest for good learning activities.
- To set their own learning targets.
- To promote discussions, analysis and evaluation in the target language.
- To make the learning identify the individual goals but through collaborative group work.
- To insist the students maintain a written record of their learning (lessons, projects, list of useful vocabulary)
- To engage the learners in regular evaluation of their progress as individual learners and as a class.

Learner's Role in Autonomous Learning

Learners autonomy is feeling free and volitional in one's action is -a basic human need (Deci 1995 p.2)

- Learners draws on their intrinsic motivation when they accept responsibility for their own learning. In English Classroom students can do the task given under any grammar exercise of their own. Students need not depend on teachers but do the tasks on their own.
 - Learners develop the skills of reflective self-management in learning.
 - The knowledge and skills acquired in the classroom can be applied to situations that arise outside the classroom.
- Learning a language is governed by three basic pedagogical principles.
- Learner's involvement
 - Learner's reflection
 - Appropriate target language use.

The Independent Learning Centre

In language learning class, self learning materials (SIM) can be used. The following simple diagram will tell us how ILC promote learners autonomy For Example, Learners can consult ILC for their development in various skills.

- ❖ Language improvement plans
- ❖ To acquire fluency in spoken English
- ❖ Mock job interview practice
- ❖ CV writing
- ❖ Letter writing
- ❖ Report writing
- ❖ Writing Agenda and minutes
- ❖ Book Review ...

Teachers can act as a counselor to give the learners suggestion to attain their

goals. In language teaching, Self-Directed Learning (SDL) can be motivated. It creates awareness to the learners some need for learning and 'learn how to learn' because it is mingles with out natural process. Many of the new developments in education such as ABL, ALM etc, put an intense responsibility on the learners to take a good deal of initiative for their own learning. This will lead to 'Lifelong learning skills'.

Steps Involved in Learning Autonomy

In English classroom, students can be assigned with different task on their choice will promote freedom and self analysis.

- Probing questions
- Inquire and solve problems
- Accepting others opinion
- Scan and quickly pick the relevant resources
- Acquisition through self-observation and feed back
- Self assessment
- Meet the goal
- Compare and contrast your goal with others
- Firm, continuous work by the learners
- Move through the learning cycle
- Continuous self-motivations

Autonomous Learning in Different Levels

LEVEL	METHODOLOGY	
PRIMARY LEVEL	ABL	Logical and natural - creates English atmosphere in the classroom - learning involves LSRW - helps in acquiring the right type of pronunciation
SECONDARY LEVEL	ALM	Promotes and involves students in doing thing and thinking what they are doing - it is in contrast to standard mode of instruction - learning is natural - active and direct.
HIGHER LEVEL	ICT,VIRTUAL LEARNING, E LEARNING, ONLINE LEARNING PROGRAMMED LEARNING	Self Instructional Materials (SIM) - flexible - blended learning - self evaluation - all purpose symbolic instruction - update their knowledge by browsing the net

		- Web quest tasks - web 1.0, web 2.0 and web 3.0
ALL LEVELS	LANGUAGE LABORATORY	Pronunciation - accent - modulation - drill and exercise - fluency -

Conclusion

Autonomous learning is an important aspect of quality education. It aims at successful learning, good understanding. It is mostly allowed in the specific context and shows how the learners utilize resources and strategies. It motivated the learner's integrated learning through their personal experience.

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முதுமையும், சுற்றுச்சூழலின் தாக்கமும்

செல்வி வ. சோபியா அடைக்கல மேரி,
ஆய்வாளர், சமூகவியல் துறை, பெரியார் பல்கலைக்கழகம், சேலம்.

முனைவர் R.M. முத்து,
உதவி பேராசிரியர், சமூகவியல் துறை, காமராஜ்பல்கலைக்கழகம், மதுரை.

முன்னுரை

“மனிதனாய் பிறந்திட நல்லமாதவம் செய்திடவேண்டும்”. ஆம், குழந்தையாய் பிறந்து, இளைஞராய் வளர்ந்து, முதியவராய் முதிர்ந்து, பின் இறக்கும் ஒவ்வொரு மனிதரிலும் இயற்கை பங்கு வகிக்கிறது.

இவ்வுலகில் பயணிக்கும் ஒவ்வொரு மனிதனிலும், தனி வாழ்வானாலும் சரி, சமூக வாழ்வானாலும் சரி, இயற்கையின் பங்கு இல்லாமல் இல்லை. மனிதன் தன் வாழ்வை இயற்கையோடு இணைத்து வாழ வேண்டும். எவ்வாறெனில் நீர், நிலம், காற்று, நெருப்பு, ஆகாயம் ஆகிய பஞ்ச பூதங்களுடன் தான் மனிதனின் வாழ்க்கை சார்ந்து இருக்கிறது.

முன்னொருகாலத்தில், இயற்கையோடு ஒன்றாக இணைந்து கொண்டு வாழ்வு நடத்தியவன், இன்று இயற்கையை விட்டு சற்று தள்ளி, இயற்கை வேறு, தான் வேறு என்று தள்ளி நிற்கின்றான்.

இவ்வாழ்வு, வாழ்வோடு கூடிய சுற்றுச்சூழலும் மாறி வரும் தற்காலத்தில், பல்வேறு பிரச்சனைகள் எழுகின்றன, மனிதன் இயற்கையை துன்புறுத்துகிறான். அதற்கு பதில் கொடுக்கும் விதமாக, இயற்கையும் விட்டு வைப்பதில்லை பொங்கி எழுகிறது, மனிதனை சிரமப்படுத்துகிறது. சிரமப்படுத்துகிறது என்பதைவிட நினைவுப்படுத்துகிறது. ஒன்றும் செய்யாத என்னை, துன்பப்படுத்தினால் இதுதான் விளைவு என்று.

சுற்றுச்சூழல் நிலையற்ற வளர்ச்சியிலிருந்து நீடித்து நிலைத்து இருக்க கூடிய வளர்ச்சி என்பது, ஒரு வளர்ச்சியானது

சுற்றுச்சூழலைப்பாதிக்காமல் இருக்க வேண்டும். அது வளர்ச்சி, திட்டங்களை நிறைவேற்றுவதாக இருக்க வேண்டும். எந்த ஒரு வளர்ச்சி சுற்றுச்சூழலை பாதிக்காமல் இருக்கின்றதோ, அந்த வளர்ச்சியே நிலைதிருக்க கூடிய வளர்ச்சி என்று பெயர்.

இத்தாளில், தற்கால சுற்றுச்சூழல், முதுமையை வளர்ச்சி பாதைக்கு இட்டுசெல்கிறதா? அல்லது பக்க விளைவுகளை ஏற்படுத்துகிறதா? என்பதை பார்ப்போம்.

மனித நலம்

மனிதனுடைய மிக முக்கியமான விலைமதிப்பற்ற உடமை அவனுடைய நலமே ஆகும். அது அவனுடைய செயல்களை கட்டுப்படுத்துவதோடு அவனுடைய வாழ்க்கைக்கும், மகிழ்ச்சிக்கும் ஆதாரமாக உள்ளது. நலம் மனிதனின் அடிப்படை உரிமையாகவும், அவனுடைய வளர்ச்சியின் முக்கிய அம்சமாகவும், உலக அளவில் ஒரு சமுதாய நோக்கமாகவும் உள்ளது.

நலம் - வரை விலக்கணம்

நலம் எனும் சொல் வெறும் நோயின்மையை மட்டும் குறிப்பதில்லை. உடலளவிலும், மனத்தளவிலும், சமுதாய அளவிலும், முழுமையாக நோய் அல்லது குறைகளற்ற நிலையில் இருப்பதை குறிக்கும் என உலக நலநிறுவனம் வரையறுக்கின்றது.

நலத்தினைத் தீர்மானிக்கும் காரணிகள்: உருப்பரிமாணம்

உடல் என்பது உடலின் செயல்கள் முறையான அளவில் இயங்குவதைக் குறிக்கும். உடலின் அனைத்து உறுப்புகளும், சீராக இயங்குவது.

உளப்பரிமாணம்

மனநலனை சிறப்பாக வைத்து கொள்வதை குறிக்கின்றது. ஒரு மனிதன் எந்தவித மனப்போராட்டம் இல்லாமல் இருப்பது, சுயக்கட்டுப்பாடு, அனைவரிடமும் பிரியமாகவும், ஒத்து உழைத்து போவது.

சமுதாயப் பரிமாணம்

சமுதாய நலம் என்பது ஒரு மனிதனுக்குள்ளும், மனிதனுக்கும் சமுதாயத்தில் உள்ள பிற மனிதர்களுக்கிடையேயும், உலகில் உள்ள அனைவரிடையேயும் உள்ள ஒற்றுமை மற்றும் பிறரிடம் சுமுகமாக, பிரச்சனையின்றி பழகுவது.

மேற்குறித்த எதிலாவது சீராக இல்லாமல் அவற்றின் செயல்கள் நழுவிப் போய் கோளாறுகள் ஏற்படுவதே நோய் எனப்படுகிறது.

முதியவர் என்பவர் யார்?

வயதில் முத்தவர், தலைமுடி நரைத்து, உடல்தளர்ந்து, நடை தளர்ந்து, பிறரை சார்ந்து வாழ்கூடிய நிலையில் உள்ளவரே முதியவர் என்று அறியப்படுவார்.

சார்ந்து வாழ்வது என்பது உடல், மன, சமூக, மருத்துவ மற்றும் பொருளாதாரமாக இருக்கலாம். முதிர் வயதில் எதைஎடுத்தாலும் பிறரை சார்ந்து இருப்பதே ஆகும்.

சுற்றுச்சூழலின் தாக்கம் முதியவர் மீது

1. உடல் நல கேடு, மனதளர்ச்சி.
2. தரமான நீர் / நீர் சுகாதாரமாகிடைப்பதில்லை.
3. தரமான காற்று சுவாசிப்பதற்கு கிடைக்கவில்லை.

4. சுற்றுச்சூழலின் தட்பவெப்ப நிலைமாறுதல்
5. இரசாயன மாற்றம்
6. தரமான உணவு விநியோகம் குறைதல்
7. வீட்டின் தரை அமைப்பு முதியவர்களின் கால்களை பதம்பார்க்கின்றன.
8. மருந்து மாத்திரைகளின் தரம் குறைவு.
9. ஆராய்ச்சி என்ற பெயரில் கதிர்வீச்சுகள் பக்க விளைவை ஏற்படுத்துகின்றன.
10. புதிய வகைத் தாவரங்கள் மற்றும் ஒலி, ஒளி மாசுபாடு. இவை அனைத்தும் பொதுவாக அனைத்து வயதினரையும் பாதிக்கிறது. அதில் குறிப்பாக முதியவரை மிகவும் அதிகமாக, அதிக அளவில் பாதிக்கிறது. முதியவர்களால் இதை தாங்கிக்கொள்ள சக்தி இல்லாமல் இருக்கிறார்கள். காரணம் சுற்றுச்சூழலின் மாசுபாடு.

காரணங்கள்

1. பெறுகிவரும் தொழிற்சாலை – அதில் வெளியாகும் கழிவுகள்.
2. இரசாயணப் பொருட்களால் ஏற்படும் கேடுகள்.
3. இயற்கை வளங்களை அழிப்பதால் ஏற்படும் கேடுகள்.
4. உயரமான கட்டிடங்களால் ஏற்படும் கேடுகள்.
5. ஒலி அதிர்வுகளால் உண்டாகும் கேடுகள்.
6. கடற்கரை ஓரங்களில் மக்களால் ஏற்படும் மாசு.
7. உலகமயமாக்கல், தாராளமயமாக்கல், தனியார்மயமாக்கல்.
8. நகர்ப்புறக் குடியேற்றம்.
9. மக்கள் தொகை பெருக்கம்.
10. சராசரி மழை அளவில் குறைவு.
11. பூச்சிக்கொல்லி மருந்துகள்.
12. வன்முறை
13. மேற்க்கத்திய மோகம்.
14. பிளாஸ்டிக் பொருட்களை பயன்படுத்தல்.

15. அமில் மழை
16. விவசாய நிலங்களை அழித்து
குடியிருப்புகள் அமைத்தல்.

முடிவுரை

இயற்கை, இயற்கை,
இயற்கை.... என்று மனிதன் தன்
வாழ்வில் ஒவ்வொரு கட்டத்திலும்,
இயற்கையை சுற்றியே மனிதனின் வாழ்வு
அமைந்துள்ளது.

ஆனால், தற்போது உள்ள
அவசர உலகில், இயந்திர உலகில்,
தான்மட்டும் நலமாக வாழவேண்டும்,
பிறரைப் பற்றி சற்றும்
அக்கறைகொள்ளாத மனிதனுக்கும்
இயற்கை தோள்கொடுக்க
மறுத்துவிட்டது.

தோள் கொடுக்க மறுத்த
இயற்கையை, செயற்கையை வைத்து
சாதித்துவிடலாம் என்று எண்ணிய
மனிதனுக்கு காத்திருந்தது
பக்கவிளைவுகளும், தாக்கங்களுமே !
இதனால் பெரும்பங்கான பாதிப்பு

முதியவர்களுக்கே! இதை சரிகட்ட,
மனிதன் இயற்கைக்கு திரும்ப வேண்டும்.

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தத்துவமும் கலையும்

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கலைப்படைப்புகளென்பது
தத்துவத்தின்பாற்பட்டதாகும். ஒரு
மனிதனின் உள்ளார்ந்தப் புரிதல்களைப்
பிறருக்கு விளக்குதல் என்பதே தத்துவம்
சார்ந்ததுதான். தத்துவத்தின்
பிரதிபிம்பமாகக் காட்சி
அளிப்பவையெல்லாம் கலைசார்ந்த
வெளிப்பாடுகளாகவே
காணக்கிடைக்கின்றன. உண்மையும்
கற்பனையும் கலந்த உருவத்தோற்றங்கள்
மனித சமூகத்தின் வரலாறு மற்றும்
பண்பாட்டின் வெளிப்பாடுகளாகவே
கொள்ளப்படுகின்றன. உலகம் முழுவதும்
அல்லது இனக்குழுக்களின் கூட்டங்களை
ஒரே ஆளுமைக்குக் கீழ்
ஒருங்கிணைப்பதும் ஏவல் செய்வதும்
அதிகாரத்தைப் பயன்படுத்துவதற்கு
ஏதுவானதாகும். அவற்றிற்கு ஏதுவான
ஒருவயப்பட்ட அடித்தளம் தேவையாக
உள்ளது அப்போதே அதிகாரத்தின்
குவியம் மிகவும் நுண்மைத்தன்மையோடு
காணப்படும்.

சங்க இலக்கியங்களில்
காணப்படும் அமைப்பும் பகுப்பும் ஓர்
ஓர்மையை நோக்கியே
அமைந்துள்ளனவற்றை நாம் ஒப்பாய்ந்து
புரிந்து கொள்ளலாம். அவற்றில்
பாடல்கள் நீக்கப்பட்டவை
சேர்க்கப்பட்டவை என்பன ஓர்மைப்
படுத்துதலின் மறைமுக அரசியலேயாகும்.
தத்துவ உருவக்கம் என்பது

அடித்தளத்தில் உறுதியாகவும்
அனைத்துத் தன்மைகளுக்கும்
நெகிழ்க்கூடியதானவையாகவும்
இருப்பதை அறிய முடிகிறது.
ஏற்றுக்கொள்ளுதலும், நீக்குதலும்
அடிப்படையைச் சேதப்படுத்தாதவாறு
தகவமைக்கப்பட்டதில் தத்துவங்கள்
நீடித்தத்தன்மையைப் பெற்றன. சைவம்,
வைணவம், சமணம், பௌத்தம்
தங்களுக்குள் முரண்பாடுகளைக்
கொண்டிருப்பினும் மக்களை
கூட்டிச்சேர்ப்பதிலும், அதிகாரத்தை
முன்னெடுப்பதிலும் அவைத்தங்கள்
சிதைந்த முகங்களை
காட்டிக்கொள்ளவில்லை என்றே
கொள்ளலாம். பரவலாக மனித
இனக்குழுக்களைக்
கைக்கொள்ளுதலென்பது போர்கள்
ஒருவழியாகவும், மதங்கள்
மறுவழியாகவும் செயல்பட்டன.
போர்கள் அரசர்களை முன்னிருத்தின
அவைகாலத்தால் நீண்டு நிற்கக்கூடிய
உறுதியின்மையை உணர்ந்த அதிகார
அமைப்பு அரசன் வழியாகத்
தத்துவங்களை நிலை
நாட்டத்தலைப்பட்டன. அவையும்
மற்றோர் போரில் கருத்துநிலையில்
எதிர்வார்க்கம் அழிக்கக்கூடிய வாய்ப்பும்
ஏற்பட்டது. இருண்டகாலம் என்னும்
கற்பிதம் இதன் வழியாகவே புரிந்துணர
முடிகிறது. எனவே எக்காலத்திலும்
வீழ்த்தமுடியா ஓர் அடிமை உணர்வை

மக்களிடம் சேர்ப்பதற்கு
போர்கள்சரியான தீர்வாகாது
எனவுணர்ந்தே அறங்கள்
போதிக்கப்பட்டன.

பல்வகை இனக்குழுக்கள்
தங்களுக்கான உணவு, உடை, தெய்வம்,
சடங்குகள் என்று கொண்டிருத்தலை
நீக்கி தத்துவ நெறியில் ஒரே அமைப்பாக
கூட்டுதலை முனைந்து நிறைவேற்றின.
அதற்குப் பல்வேறுவகையான
எத்தனிப்புகளை ஒவ்வொரு மதங்களும்
தன் தத்துவத்தின்பாற்
முன்னிருத்தின. உண்ணல், உண்ணல்,
கள்ளண்ணல், கலவி. என்றெல்லாம்
மகிழ்வில் மூழ்கியமக்களை கொல்லாமை,
பெண்துறப்பு என்று
எதிரிடையான அறங்களை சமணம்
முன்னிருத்தியது. பௌத்தமோ
கடுந்துறவைசற்று இளக்கி அன்பை
முன்னிருத்தியது வைதீகமதங்களோ
இரண்டின் சிறப்புகளையும்
எடுத்துக்கொண்டு குடும்பவாழ்வையும்
புதிய வழிமுறையாகக் கூறியது.
ஏற்கனவே ஒருங்கிணைந்த சமூகமாக
மாறியிருந்த மக்கள்கூட்டத்தை
மொழியாலும் தத்துவவிளக்கத்தாலும்
பிளவை உண்டாக்கி அவர்களை
ஒருங்கிணைத்தது வைதீகம். பிறமத
அழிப்பை அம்மக்களைக் கொண்டே
நிறைவேற்றின ஆனைமலையில் உள்ள
ஒரு சமணச்சிற்பத்தை கல்லால்
அடித்தால் நினைத்தது நடக்கும் என்று
மக்களின் சடங்காக ஆக்கியதை
அம்மதத்தை, அம்மத தத்துவத்தை
அழிப்பதில் வைதீகத்திற்கு உள்ள
அரசியலைப் புரிந்து கொள்ளலாம்.

மிருக வழியில் வந்தமனித
இனத்திற்கு ஒருவரை எதிர்ப்பதும்,
ஏற்பதும், தற்காத்துக் கொள்வதும்
இயல்பாகவே அமைந்த குணங்களாகும்.
பிரிவுகளையும் பேதங்களைக் கூறி
பெண்களின் இயற்கை குணங்களை
மாற்றி ஆணுக்கான ஏவல்
செய்பவர்களாக அறத்தின் வழியே
முன்னிறுத்தியது அதிகாரத்தின்
கூர்மைத்துவ தத்துவமாகும். தாய்தெய்வ
வழிபாடு, முன்னோர்வழிபாடு
இயற்கையைப் போற்றுதல் என்ற பழமைச்
சமூகத்தின் நீக்கவியலாப் பண்புகளை
உட்கிரகித்து அவற்றை வேற்றுமைபடுத்தி
செப்பமிடுவதுபோல் ஒருங்கிணைத்து தன்
அதிகாரத்திற்கு உட்படுத்தின.
இயற்கைபற்றிய அச்சத்தை மிகுவித்து
இயற்கையின் குறியீடுகளை தெய்வ
உருவங்களுக்கு பொருத்தி வைதீகமதங்கள்
பழமைச்சமூக கூட்டங்களை
ஏற்றுக்கொள்ளச் செய்தன.

தத்துவ அமைப்பில்
மனிதக்குழுக்களை பிளவுபடுத்தி
வைப்பது என்பது தனக்கான
அதிகாரத்தைத் தக்கவைத்துக் கொள்ளும்
உத்தியாகும். பிரிக்கப்பட்டபடி
நிலைகளில் மேலுள்ள சமூகம்
கீழுள்ளோரை தனக்கு அடிமைத்தொழில்
செய்வது என்பது ஆண்டவனுக்குச்
செய்யும் தொண்டாக மாற்றியது.
இருப்பினும் நந்தனார் போன்ற
கதைகளில் படிநிலைகளில் மேலே
வருவதற்கு வழிகூறப்படினும்
இனக்கலப்பை ஏற்றுக் கொள்ளவில்லை.

தெய்வத்திருமேனிகள் காட்டும்
தத்துவமானது இயல்பில் சாத்திய
மற்றமாயபிம்பமாக செயலுக்கு

அப்பாற்பட்டதாக மக்கள்கூட்டத்தில் அதிகமுள்ள கீழ் படிநிலையில் உள்ள மக்களால் ஏற்கமுடியவில்லை. அரசர்கள் ஆண்டகாலத்தில் அவைகட்டாயமாக ஏற்கவைக்கப்பட்டன. இருப்பினும் சனநாயககாலத்தில் மக்கள் அவற்றைப் புறந்தள்ளினர். அதிகாரம் செலுத்தும் மேட்டிமை மக்கள் அல்லது உயர்குடிகளின் சொத்தாக இன்னும் கோயில்கள் உள்ளன. அங்கு கீழ்நிலைமக்களுக்கான அதிகாரம் ஏதுமற்றநிலையில் சிற்பங்களும் கற்றாண்களும், ஓவியங்களும், கலைப்பண்பாட்டு பெருமைகளாக இருப்பினும் அவர்களுக்கானதாக அவர்களால் உணரமுடிவதில்லை. கோயில்களில் எல்லா இடங்களிலும் வணங்குதல் நின்றல் கைநீட்டுதல் போன்ற பக்திச் செயல்பாடுகளில் பாவியாகவும் குற்றவாளியாகவுமே கீழ்நிலையினர் சுட்டப்படுவதனால் மனதளவில் அவ்விடம் அவர்களுக்கு அச்சமுட்டுபவையாக உள்ளன.

ஊருக்குள் அனுமதிக்கப்படாத காவல் தெய்வங்கள், சிறு தெய்வங்கள்

எந்தக்கட்டுப்பாடுகளோ மறைமுக ஒளிப்பதிவுக் கருவிகளோ நகைகளோ கதவுகளும் இன்றி இன்னும் கீழ்நிலைமக்களுக்கு பக்தியை வழங்குகின்றன. பெருங்கோயில்களில் உள்ள சிற்பங்கள், ஓவியங்கள் காலத்தின் கண்ணாடி பண்பாட்டின் அடையாளம் என்று கொள்ளினும் அவை வலியத் திணிக்கப்பட்டதாலேயே தன் கோபத்தைக் கீழ்ச்சமூகம் அவற்றை சிதைப்பதாகக் கொள்ளலாம். பெருந்தெய்வங்கள் சுட்டும் புராணத்துவங்கள் பலவகைமையில் கூறப்படினும் கீழ்நிலை மக்களுக்கு அவை எச்சலனத்தையும் ஏற்படுத்தவில்லை. உணவுக்கும் உடைக்கும் வாழ்வாதாரத்திற்குமான போராட்டத்தில் படிநிலைச் சமூகமக்கள் இருக்கும் நிலையில் ஆடை, விலைமதிப்பற்ற ஆபரணங்களை அணிந்து அழகு சொட்டக்காட்சி தரும் தெய்வத்திருமேனிகள் மக்களுக்கு ஏக்கத்தை ஏற்படுத்துகின்றனவே ஒழியபக்தியையும், தத்துவங்களையும் அவை அவர்களுக்கு உணர்த்தவில்லை...

ATTITUDE OF HIGHER SECONDARY SCHOOL STUDENTS TOWARDS THE USE OF INTERNET FOR CAREER ORIENTATION

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Abstract

This study investigates the attitude of the higher secondary school students towards the use of internet as an instrument for enhancing career orientation. Normative survey method is adopted for the present study. The sample of the study consisted of 300 higher secondary school students from Trichy and perambalur district selected by stratified random sampling. For measuring the attitude of higher secondary school students towards the use of internet for career orientation, the investigator constructed and standardized an attitude scale. analysis of data was done by using statistical procedures mean , median, mode standard deviation, percentage analysis, t-test, ANOVA. the major findings of the study that boys are having more attitude towards use of internet for career orientation than girls, students of urban area was found to have significantly superior attitude towards the use of internet for career orientation ,there is no difference in the attitude of students towards the use of internet for career orientation on the basis of type of school, the attitude towards use of internet for career orientation of science and commerce students do not differ significantly. The means scores indicate that commerce and science students have high attitude towards use of internet for career orientation than that of humanities students from the study it is clear that majority of the higher secondary school students have

favorable attitude towards the use of internet for career orientation .

Keywords: Attitude, internet, career orientation.

Introduction

Education is the development of an individual according to his needs and demands of society. A knowledge based society accepts new technologies and development. in the present digital era the development in various aspects of modern technology has reached beyond our imagination and expectation. Attitudes is the foreshadowing of what individual will likely be doing with respect to the object of question. the rapid development over the last two decades in computer and internet technology have resulted in many changes and reforms in education as well as in other sectors of society. Twenty first century is a technology driven century which is developing a knowledge based society, knowledge based economy and technology enhanced learning and career orientation.

Most of the students depend on internet for their study designed to prepare students to have a greater understanding of educational and career opportunities and options and to assist them in making meaningful and informed career choices .generally students appreciate the convenience, choice and flexibility that internet offers. Today's world heavily computer driven

and this skill would be a tremendous value addition to children.

Need and Significance of the Study

Today the internet plays a vital role in the teaching, learning process, research and career orientation. The internet has provided opportunity to introduce new ways for supporting individual learning styles for students and created new paradigms for instruction. the potentials of internet can help the students chose a better career and make them more powerful to achieve excellence in education . internet helps to understand various scholarships related to higher education . internet helps to select famous colleges for higher education. The online career aptitude tests help them to select courses of their interest. This study investigates the attitude of the students towards the use of internet as an instrument for enhancing their career orientation.

Objective

To compare the attitude of higher secondary school students towards the use of internet for career orientation on the basis of gender, locality of school, type of management of school and stream of study

- Science
- Commerce
- Humanities

Hypotheses of the Study

1. There is no significant difference between the mean scores of attitude of higher secondary school students towards the use of internet for career orientation on the basis of gender.

2. There is no significant difference between the mean scores of attitude of higher secondary school students towards the use of internet for career orientation on the basis of locality of school.
3. There is no significant difference between the mean scores of attitude of higher secondary school students towards the use of internet for career orientation on the basis of type of school.
4. There is no significant difference between the mean scores of attitude of higher secondary school students towards the use of internet for career orientation on the basis of stream of study.
 - Science
 - Commerce
 - Humanities

Methodology

In present study normative survey method is adopted to find the attitude of higher secondary school students towards the use of internet for career with respect to gender, locality of school, type of management and stream of study.

Sample

The sample of the study consisted of 300 higher secondary school students from Nilgiri and perambalur district selected by stratified random sampling/TAMIL NADU

Variables

In the present study the variable taken in to consideration is "the attitude towards the use of internet for career orientation"

Tools

Attitude scale:- constructed and standardized by the Investigator.

For measuring the attitude of Higher Secondary school towards the use of internet for career orientation.

Analysis and Findings

Analysis of data collected for this study was done to find out the attitude of higher secondary school students towards the use of internet for career orientation.

Table-1: Statistical constants of the scores of use of internet for career orientation of Higher Secondary School students

Groups	N	Mean	Median	Mode	SD
Total	30	143.93	143	147	12.90
Govt.	150	143.81	141.5	135	12.27
Aided	150	144.04	144	147	13.54

Table-2: Mean, Standard deviation and 't' value of the attitude of Higher Secondary School students towards the use of internet for career orientation on the basis of gender

Sample	N	Mean	SD	Table value		Calculated value	Level of significance
				.05	.01		
Male	156	145.967	14.28	1.96	2.58	2.918	P<0.01
Female	144	141.72	10.85				

From the mean scores we can conclude that boys are having more attitude towards use of internet for career orientation than girls.

2. There is no significant difference between the mean scores of

Urban	150	147.24	146	135	13.92
Rural	150	140.06	140.5	141	10.86
Male	156	145.97	144	133	14.27
Female	144	141.71	145.5	147	14.71
Science	100	147.2	145.5	147	14.71
Commerce	100	144.19	142.5	141	11.65
Humanities	100	140.39	139	135	11.26

The mean score obtained for the total sample of higher secondary school students is 143.93, median is 143 and mode is 147 . the DS for the total sample is 12.90. The values of these measures show slight variations for the sub samples.

1. There is no significant difference between the mean scores of Higher secondary school students towards the use of internet for career orientation on the basis of gender

attitude of Higher Secondary school students towards the use of internet for career orientation on the basis of locality of school

Table-3: Mean, Standard deviation and t- value of the attitude of Higher Secondary school students towards the use of internet for career orientation on the basis of Locality of school

Sample	N	Mean	SD	Table value		Calculated value	Level of significance
				.05	.01		
Urban	150	147.25	13.54	1.96	2.58	4.611	P<0.01
Rural	150	140.61	10.86				

It can be concluded that the higher secondary school students of Urban area was found to have significantly superior attitude towards the use for career orientation.

attitude of Higher Secondary school students towards the use of internet for career orientation on the basis of type of school

1. There is no significant difference between the mean scores of

Table-4: Mean, Standard deviation and t- value of the attitude of Higher Secondary school students towards the use of internet for career orientation on the basis of type of school

Sample	N	Mean	SD	Table value		Calculated value	Level of significance
				.05	.01		
Aided	150	144.03	13.54	1.96	2.58	.154	P>0.05
Government	150	143.81	12.27				

That is there is no significant difference in the mean scores of attitude of Higher Secondary school students towards the use of internet for career orientation on the basis of type of school

towards the use of internet for career orientation on the basis of stream of study

2. There is no significant difference between the mean scores of attitude of Higher Secondary school students

- Science
- Commerce
- Humanities

Table -5: Summery of ANOVA : Table based on stream of study

Source	Df	F	Table value		Level of Significance
			0.05	0.01	
Between group	2	7.18	3.03	4.68	P<0.01
Within group	297				

It indicates that the attitude of higher secondary school students towards the use of internet for career orientation

based on stream of study differ significantly.

Table-6: Calculate 't' value of attitude towards use of internet for career orientation of higher secondary school students with respect to stream of study

Subjects compared	Mean		SD		Calculated value	Table value		Level of significance
	M1	M2	SD1	SD2		.05	.01	
Science commerce	147.2	144.19	14.71	11.65	1.60	1.96 2.58		P>0.05
Commerce humanities	144.19	140.39	11.65	11.26	2.35			P<0.05
Science Humanities	147.2	140.39	14.71 11.26		3.68			P<0.01

It shows that the mean scores of attitude towards use of internet for career orientation of science and Commerce students do not differ significantly. The means scores indicate that commerce students have high attitude towards use of internet for career orientation than that of humanities students. The means indicate that Science students have high attitude towards use of internet for career orientation than that of Humanities students.

Educational Implications

In the light of the findings of the present study the following suggestions for educational implication were made.

1. Information technology must be a compulsory subject at high secondary level
2. Students should be always be in touch with the latest development in the field of science and technology
3. Every higher secondary school should have well equipped computers labs with internet facility irrespective of the nature of stream of study

4. Higher secondary students must be trained to handle and access the various service available in the internet
5. There must be special and separate training programmer in ICT for each faculty of higher secondary school
6. Schools should organize vocational guidance Programme for higher secondary school students.
7. Proper guidance in school for using internet will facilitate career choice
8. Teachers should train and monitor the use of internet by the students.
9. The teachers should encourage students top participate in the online career discussions which will give information about new career fields.

Conclusion

The objective of this study was to measure the attitude of higher secondary school students toward5ds the use of internet for career orientation. The findings

of any research work leads in developing new insights in the field of education practices . From the study it is concluded that majority of the higher secondary school students have favorable attitude towards the use of internet for career orientation.

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PONDICHERRY FRENCH SCHOLARS AND TAMIL LITERATURE

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Tamil language and literature have benefited much from the contributions of the foreign scholars and these scholars served as the ambassadors of Tamil language and literature and it is through their contributions our rich literary heritage has acclaimed the universal limelight.

These scholars owing to their devoted passion for the Tamil language have taken our language to their own country or to other countries through translations, researches, criticisms, by framing theories, constructing grammars, creating dictionaries, preparing histories of Tamil literature, writing commentaries etc.

Starting from the Portuguese missionary Padre Henrique Henriques who has created the first Tamil Portuguese dictionary and who was the first to create the Tamil printing press and to publish books in Tamil like the *Tambiran Vanakkam* (1578), to the contemporary foreign scholars, Tamil has grown a lot thanks to the hard work of these scholars.

In this regard the contribution of the French scholars to the development of Tamil language and literature is remarkable. These scholars hailing mainly from the head quarters of the French colony of Pondicherry have helped very much for the propagation of the Tamil language and literature.

In the present work the author makes a survey of the contributions of the French scholars of Pondicherry for the development of Tamil Language and Literature. The paper highlights not only the translation works but also it takes into account the research works, the dictionaries etc, produced by these scholars, making the Tamil language to be known to a larger public and helping the language to get the acclaim of the status of Classical language.

The first work which went from Tamil to French was in the form of translation and it was indeed a Sanskrit work translated into French through Tamil. The work *Bhagavatham ou Doctrine Divine, Ouvrage Indien, Canonique; Sur l'Etre Supreme, les Dieux, les Géans les Hommes, les diverses parties de l'Univers & c.*, was published in 1788 by an anonymous translator.

But the same work was republished in 1921 by the priest H. Hosten at Pondicherry by the *Société de l'Histoire de l'Inde Française* wherein the anonymity of the author was revealed as the title of the book discloses to us: *Le Bhagavatha, d'après un texte Sen Tamoul, Nouvelle traduction de Maridas Poullé de Pondichéry (1793-1795)*. The same book was once again published in 2004 by J. B. P. Moré, with a note "adapted to modern context". In this book the publisher Moré has recorded that Mariadoss

Poullé has translated the Panchantantra stories into French and he adds that Poullé has translated into Tamil the play Impromptu which was staged before the Tamil audience on the 18th April 1772. Mariadoss Poullé also translated an Indian novel written in English by M. Kindersley into French by the name of Histoire de Nella Raja. This novel was based on the story of Mahabaratha and the master piece of Harsha, Naishadacharita.

Another Sanskrit work Cakuntala came to be known to the French public through the translation from Tamil by Gerard Devèze, which was published in 1888. Devèze is a French scholar from Paris but very little is known about his visit or his stay in Pondicherry. This translation was prepared under the direction of Julien Vinson, a French man born and brought up in Karaikal where he learnt the language of Tamil and its literature. He learnt Tamil with fervor and he started to compose poems in Tamil. We will study about his contributions at the later stage.

Many works have been translated into French during this time but most of them were Sanskrit works written in Tamil like Krishna-Lila ou Mystères de l'avatar de Krishna, some episodes of Mahabaratha, etc.

The translation of Tamil works into French were undertaken by some of the learned scholars of Pondicherry who had done their studies through the medium of French language and who have a very good command over their mother tongue Tamil. At first, I would like to quote here the famous lawyer Gnana Diagou. He translated the Sundara Kandam of the Ramayana of

Kamban. This translation was published posthumously in 1972 by the members of his family. Gnana Diagou was also involved in the translation of the other classical works of Tamil. His translation of Thirukkural was published in 1942. He translated Naladiyaar in 1946, Aassara Kovai in 1950, Ara Neri Charam in 1955, Nanmanikadigai in 1964.

Even before the translation of Thirukkural by Gnana Diagou a French Scholar E. Lamaisse translated and published Tirukkural in his collection Poésies Populaires du Sud de l'Inde in 1868.

In 1845, Guerrier de Dumast published some of the translations of Koural in his book Fleurs de l'Inde and he published it again in 1854.

Another French scholar Louis Jaccolliot has published a translations of Tirukkural under the name of Livre des devoirs de Tirouvallouva (Le divin pariah) (The book of duties by Tiruvalluvar (The divine Pariah) in 1876.

Edouard Ariel published in the Le Journal Asiatique, some chapters from Tirukkural in 1847, 48, and 52.

Julien Vinson, born in Karaikal in 1842 to a French Magistrate left India when he was eighteen and he has published a lot of translations of the works of Tamil literature. In 1900, he published in two volumes the translation of Legendes bouddhistes et djainas (The Legends of Buddhism and Jainism). He introduced to the French public the abridged version of Cintamani, Cilapathikaram et Manimekalai. He also translated one of the episodes of Citamani (Un episode du poème épique

Cintamani) and he published it in French in 1883.

Julien Vinson was also involved in the translation of some parts of the Diary of Anandaranapoulle, and he is the first to translate directly from Tamil to French. This book entitled *Les Français dans l'Inde, Dupleix et Labourdonnais* was published in 1894.

Mootocoumaren Sangeelee, a Tamil by origin, migrated to the then French colony of Mauritius has translated and published from there yet another version of *Thirukkural* in 1985. He has also translated many of the Tamil Classical literatures and particularly the ethical literature. He was involved in the translation of the works of Avaiyar, Sivapragasar, Vetri Verkkai, Moudurai, Kumarakuruparar, Thayumanavar, Ramalinga Swami, Suddhanandha Barathi etc.

An abridged version of *Kamba Ramayanam* was also prepared by Paranjody Rollin in 2000 with the preface of David Anoussamy.

The scholars of Pondicherry were very much attracted by the ethical literature rather than going for the translation of the great classics of Tamil literature.

J. B Adam, a judge, translated the moral works like Attisoudi, Konraivendan, Vettiverkai, Moudurai, Nalvazhi, and Nannerivilakkam under the broader title of *Les petits poetes tamouls* and this work was published by C. Doressampoulle of Karaikal in 1880.

Leon Saint-Jean, who is famously called as *Karavelane*, has translated many poems in the same lines. The modern

Attisoudi of Barathiyar and the traditional Attisoudi were translated into French by him. He translated the devotional songs of Karaikalammaiyar in 1956 under the title *Chants devotionnels tamouls de Karaikalammaiyar*.

Francois Gros has played a remarkable role in taking the Tamil literature to new heights by translating them in his mother tongue French. His *Le Paripadal, Texte tamoul*, was the first work to be translated integrally in a European language. This translation won him the *Prix Saintour* in 1969. *Tirukkural* was also translated by him in the name of *Le livre de l'Amour*, in 1992. He also translated some of the canstos of Cilapatigaram.

Jean Filliozat has done lot of translations from Tamil to French. The translation of *Kandapuramam* is an important one. He joined with R. Dessigane and P. Z. Pattabiramane to translate the same with the title *La legende de Skanda selon le Kandapuramam tamoul et l'iconographie*, in 1967. Filliozat also translates *Tiruppavai* into French in 1972. (*Un texte tamoul de devotion vishnouite. Le Tiruppavai d'Andal*). In 1973, J. Filliozat translated *Tirumurukarrupadai*. (*Un texte de religion Kaumara. Le Tirumurukarrupadai*.)

Manimekalai and *Silapathigaram* were translated by Alain Daniélou. In 1961 Alain Danielou and R. S. Desikan translated *Cilapathikaram* by the title *Le roman de l'anneau*. *Manimekalai ou le scandale de la vertu* was translated by Danielou with the support of T. V. Gopa Iyer in 1987.

In 1996, Paul Mirabile of Auroville has translated *Siruthondar puranam* - *La*

légende de Saint Siruthindar ou le Petit Serviteur dans la Periyapuram La Grande Epopée Tamoule Médiévale. The previous year he translated Periyapuram - Periyapuram ou l'Eternel Moyen Age.

Apart from these French scholars, many of the native French scholars have contributed to the development of Tamil literature.

A. Vaithilingam translated some of the poems of Ramalinga Swami: La pensée tamoule dans l'oeuvre du Swami Ramalingam et d'autres suttars in 2003 and the work was published in France.

The Government of Pondicherry released a translation work of the important poems of Subbramanya Brathiyar during his birth centenary celebrations in 1982.

S. Madanakallian collected some of the folk songs of Puducherry region and she published a translated version of the songs under the title Les chansons folkloriques de Pondicherry in 1995. In the same manner, in 2003, she also translated the folktales of Pondicherry - Contes de Pondicherry, Inde du Sud. The famous Tamil novelist Sujatha's Karaiyellam Senbagapoo was translated into French by Madanakaliyann (Fleurs campagams sur toute la rive)

Leonce Cadelis of Pondicherry translated two of the famous works of Barathidassan : Picirandear and L'écume de la mer, in 1789. He also translated the famous work of C. N. Annadurai, Rangoon Radha (Rada de Rangoon) in 1985.

Another work of Barathidassan, Candi, was translated into French by G. David of Pondicherry in 1991.

In 2001, Prof R. Kichenamouthy, former Dean, School of Humanities along with Prof. K. Madanagobalan, former Head, Dept. of French, Madras University, published a collection of the translation of the Tamil short stories into French with the title L'épreuve du feu, Nouvelles tamoules contemporaines.

In 2002, a similar collection of short stories was published by Francois Gros and M. Kannan. The title of the collection is L'arbre nagalinga, Nouvelles d'Inde du Sud.

Prof R. Kichenamouthy has translated some of the interesting French short stories into Tamil in the year 1986 with the title French Mozhi Kathaigal. Apart from this collection he has translated from Tamil to French two of the short stories of Ki Rajanarayanan. The short story Purappadu (Le grand départ) was published in the Trait d'Union in 1993 was included in the program of the Sorbonne University of Paris and in the Program of the Lycée in the Reunion islands. Another short story of Ki. Rajanarayanan Minnal (L'éclair) was published in the Rencontre avec l'Inde, a French journal published from India. In the same journal he published the translations of the short story of Rajam Krishnan Manalur Maniamma and Ambai's Kaatttil Oru Maan (Une biche dans la forêt). In 1994 he published the translation of Paul Feval's short story in Subamangala with the title Eludada Kadidam. He has also translated a short story by Jean Giono L'homme qui plantait des arbres with the title Marathirkku vitthitta Maamanidan.

The modern master pieces of the French Canadian Literature were brought to

Tamil through translation by the Professors of the Dept of French of Pondicherry University under the direction of Prof. R. Kichenamourty. I would like to quote a few here. Gerard Bessette's novel Puthaga kadaikkaran (Le Libraire), the play of Francoise Loranger, Enakkaga Ainthu Nimidangal (Encore Cinq Minutes), Denis Belager's Short story collection Vazhkaiyin Vilimbil (La vie en fuite), the play of Michel Tremblay, Nizhal Uravugal (Les belles Soeurs), The novel of Larry Tremblay, Urangatha Ul manathu (Leçon d'Anatomie).

These translations were followed by the release of an anthology of the extracts from the master pieces of French Canadian literature: Quebec Ilakkiyam: Oru Arimugam

The French scholars of Pondicherry have also tried to bring out the History of French Literature in Tamil. The first History of French Literature was written by S. Gnanasambandan in 2003. This is a concise work covering all the centuries.

Rajagopal, a scholar from Pondicherry has worked in the preparation of the History of French Literature in Tamil. He has released the history, century wise starting from the Middle Ages up to the 19th century.

The French missionary Mousset et Dupuis from the Congregation des Missions Etrangeres who worked in Pondicherry, prepared the first ever Tamil French, French Tamil dictionary, the Tamil- French Agarathi in two volumes and the French- Tamil agarathi. They published them first in 1895 and we do not have any other dictionaries to replace them till now.

The list of the contributors of Pondicherry to the development of Tamil Language and Literature is incomplete as many of the records, publications and references are available in France, mainly in the National Library of Paris. In addition to this many freelance works which are lying in personal libraries and in darkness are yet to be compiled to be presented to the world to complete the contributions of the French Scholars of Pondicherry to the development of Tamil Literature.

IMPACT OF DIGITALMEDIA ON SOUTH INDIA

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Introduction

DigitalMedia can be described as the extensive phrase describing television, radio, film, internet, newspapers and magazines. It is not just the journalistic aspects of the apparatus of popular communication. The digital media often perform as the focal point of social control and the source of popular culture. Media help preserve historical events, and teach morals. Basically the commercial enterprises media can represent, frequently effect how we dress, what we buy, and how our society functions.

Digital media consists of the various means by which information reaches large numbers of people, such as television, radio, movies, newspapers, and new media. Sociologists study digital media especially to see how it shapes people's values, beliefs, perceptions, and behavior. For example, digital media contributes to socialization, including gender socialization, as when movies implicitly teach young people that it is wrong for females to have many sexual partners. Digital media also affects social movements the relation between media and social power. For example, if digital media powerfully influences beliefs and behavior, and it is controlled by relatively few individuals, those individuals have significant power even in democratic societies.

Indian MediaHistory

Indian Media consist of several different types of communications: television, radio, cinema, newspapers, magazines, and Internet-based Web sites/portals. Indian media was active since the late 18th century with print media started in 1780, radio broadcasting initiated in 1927, and the screening of Auguste and Louis Lumiere moving pictures in Bombay initiated during the July of 1895. It is among the oldest and largest media of the world. Media in India has been free and independent throughout most of its history, even before establishment of Indian empire by Ashoka the Great on the foundation of righteousness, openness, morality and spirituality. The period of emergency (1975-1977), declared by Prime Minister Indira Gandhi, was the brief period when India's media was faced with potential government retribution.

South Indian Media

The South Indian Media industry is growing in size, driven by the popularity of vernacular content among the region's populace. While the popularity of film stars remains the most powerful trigger for films, digitization in the television sector is providing consumers access to a higher number of TV channels, a better viewing experience, and other value added services.

Print, both in its English and vernacular forms, is widening its portfolio and markets to capitalize on the readership base in South India.

As listeners become more selective, the radio industry in the South is tuning its programming towards local preferences, thus becoming a more integral part of life in South India. In fact, listeners in South India spend more time on radio as compared to those in other parts of the country. With a rich M&E industry driven by strong local demand, South India is poised to attain a greater position of strength in the coming years. Converting this potential into reality depends on the industry's ability to continue to develop quality content as well as to deliver it through best-in-class platforms, both within India and abroad.

Overview of the South Indian market

In FY 2013, the overall South India Media industry was pegged at INR 23,900 Crore. Owing to the evolving ecosystem and demand,

the market is expected to grow at a CAGR of 16% to reach INR 43,600 Crore by FY 2017. Television constitutes the largest segment of the South Indian Media industry and is currently estimated at INR 13,470 Crore accounting for the largest share of the overall market at 56%. The medium is expected to grow at a CAGR of 20% over the next four years due to benefits of digitization being realized. Print is the second largest segment accounting for 28% of the overall market in FY 2013 at INR 6,680 Crore. With players identifying innovative ways to reach out to their readers, Print industry is also expected to see steady growth going forward. Film, buoyed by an ardent fan following in the South, is the third largest segment at INR 2,680 Crore. Radio, with the upcoming Phase III auction and New Media, propelled by the consumer's demand to access content 'anytime, anywhere', are expected to grow at a CAGR of 19% and 23% respectively, over the next two years.

	2013*	2014E	2015E	2016E	2017E	CAGR (2013-2017)
Film	2,680	3,010	3,370	3,780	4,220	12%
Television	13,470	16,540	20,180	24,090	27,960	20%
Print	6,680	6,950	7,540	8,260	9,020	8%
Radio	420	460	560	690	830	19%
New Media	690	850	1,050	1,290	1,600	23%
Total	23,900	27,800	32,700	38,100	43,600	16%

* 2013 is an estimate of the current size

Source: Industry discussions and Deloitte analysis. The market size numbers have been rounded off, which might lead to some rounding off error

South India Media market 2013-2017 - Media wise; E: Estimated (INR Crore)

Key Emerging Trends

Print

South India, driven by a high literacy rate and a sizable vernacular

readership base (30% of total readership in India) is one of the strongholds of the Indian print industry. Amongst the four regional states, Tamil Nadu and Andhra Pradesh account for ~58% of the total

revenue. Most of the markets in the region are dominated by English print in terms of revenue except Kerala, where vernacular prints accounts for nearly 90% of the revenue. However, the advertising revenue from vernacular print in the region is estimated to grow at twice the pace of that of English, largely driven by local advertisers and increasing focus of national advertiser's beyond Tier 1 cities. Hence, some of the English players are now launching vernacular dailies to not only consolidate their presence in South India but also partake in vernacular growth.

The industry is testing various business models to identify the right monetization opportunities in online space by developing mobile applications and mobile optimized websites. However, the future depends on how well the industry deals with the weak economic environment as well as the key issues of sustaining subscription revenues, monetizing online content and giving advertisers innovative ways to reach out to the readers.

Radio

The radio industry enjoys greater acceptance in the South than in the rest of the country and thus stands out amongst its peers. This is indicated by relatively higher average radio listenership in cities like Bengaluru where people spend about 20 hours / week on radio while those in Delhi and Mumbai spend 13-14 hours / week.

The cultural diversity of cities in the South has fueled demand for localized content on radio. This has led to innovations in the type of content as well as the way in

which content is being offered, so as to attract and retain audiences in a marketplace which is increasingly becoming crowded. Increasing presence of radio on the digital medium is also enabling it to reach listeners across the globe. With Phase III auction expected in FY 2014, the industry's horizon will continue to expand. 229 of the 839 frequencies being auctioned are in 83 cities of the four Southern states. Phase III is expected to result in 294 frequencies (existing plus planned) in South India alone.

Television

The Television industry in South India is on a transformation path, driven by the Government's digitization mandate. It is one of the most flourishing regional media segment in terms of availability of content, reach and distribution. Over the years, it has seen increased action from regional as well as national advertisers. In fact, regional advertisers now contribute almost 40% of the TV industry's advertisement revenues in states such as Tamil Nadu and Kerala.

The industry is also leveraging technology to enable multi-screen viewership of television content for viewers who are constantly on the move. Producers and broadcasters are looking to shoot as well as telecast content in high definition (HD) formats. Going forward, developing innovative programming content, identifying niche genres and expanding markets through new content delivery platforms, is expected to drive the South India TV industry.

Film

The South Indian film industry with 831 films, accounted for over 50% of total films certified across India¹. The number of films certified increased by 36% over 2011, primarily driven by a spike in Cable & Satellite (C&S) rights' prices. However, the number of films released increased by only 8%² during the same period as some producers chose not to release their films due to the high marketing costs associated, and as a result of a correction in the C&S rights' prices in some of the markets. With over 90% of exhibitors using digital projection, filmmakers are more inclined to shoot their films digitally. The industry continues to embrace technology in other parts of the ecosystem as well, be it experimenting with scouting talent through social media, adopting newer film making technologies in terms of sound and filming, distributing films digitally or embracing e-ticketing platforms. Furthermore, with the onset of digital prints, increase in C&S and remakerights' revenue, the producers are getting opportunities to recoup their costs in a shorter duration.

New Media

The internet continues to have a profound effect on consumers' viewing habits and the proliferation of devices is altering their media consumption behavior. With the increasing popularity of mobile broadband (3G) and the impending launch of 4G LTE services, mobile phones are expected to emerge as the preferred platform for consuming content. India already has over 65 Million smartphone users

currently. Utilization of existing bank of vernacular content, development of vernacular apps and improvement in connectivity infrastructure would define the growth trajectory of new media in South. The shift of users to web and mobile platforms for media consumption is expected to have a direct impact on growth of digital advertising as well. This is expected to grow at a CAGR of about 23% over the next two years. It would be exciting to see how players across Media sectors experiment and innovate to effectively utilize and monetize new media platforms.

Conclusion

The Digital Media industry continues to grow and innovate, owing to the demands of its consumers. All media platforms viz. films, TV, new media, print and radio are pushing content on the digital medium so as to enhance reach. The Government's digitization mandate for the TV industry and the upcoming Phase III of radio frequency auctions will aid further penetration of the media along with an enhanced consumer experience. The film industry in South India accounts for over 50% of total films certified in India. The industry continues to embrace technology across the value chain with increasing number of filmmakers as well as exhibitors going the digital way. The TV industry is also adopting high-definition technology while enabling multi-screen viewership of content so as to cater to its consumers. Print and Radio are not far behind in their quest to entertain consumers through the digital medium.

The success of New Media not only depends on accessibility and devices, but also on the development of a viable online eco-system. South Indian media industry holds great potential in leveraging the availability of quality vernacular content to create this eco-system. As the penetration of internet expands beyond key cities in the region, it will be interesting to see how the players in other media take advantage of the New Media platform.

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